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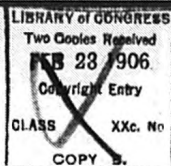
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SUGGESTION

A Magazine of the New Psychology

"Man's whole education is the result of Suggestion"

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Disastrous Newspaper Suggestions

II.

BY HERBERT PARKYN, M. D., C. M.

Medical Superintendent, Chicago School of Psychology, 4020 Drexel Blvd., Chicago.

THE printers' ink had scarcely dried on the February number of SUGGESTION, which contained the first of this series of articles—in fact, the pages of the magazine, which are always printed thirty days in advance of the date on the cover, had not been bound together—before such a wave of crime broke over Chicago that even the Chicago newspapers themselves were forced to give some attention to the subject and interviews were sought with prominent physicians and educators to get their views on the cause of the increase in crimes of the most horrible nature.

Only two of those interviewed, Dr. G. Frank Lydston and Dr. Harold N. Moyer, struck the keynote to the situation, but needless to say, Dr. Lydston and Dr. Moyer are thorough students of suggestion and suggestive-therapeutics.

Last month I said that the student of suggestion could readily understand how the newspapers were increasing crime daily by publishing the hideous details of almost every crime that occurs in the country, and Drs. Lydston and Moyer, the only students of suggestion among those interviewed, immediately attributed the trouble to the newspaper reports of crime.

Under the heading, "Chicago in Clutch of Tragic Scourge," the Sunday Record-Herald of January 7th contained the following:

Tragedy of almost unparalleled enormity held sway in Chicago and immediate vicinity in the twenty-four hours ending at 10 o'clock last night.

The list of "bloody Saturday" crimes and casualties comprised two murders, two probable murders, seven suicides—two of those who took their lives were men who brutally slew women they professed to love—five deaths by explosion and five from other violent causes. As an added gruesome circumstance, a murderer was sentenced to be hanged.

This was followed by six columns of details of several of the various crimes mentioned and several interviews with prominent people were published, giving their ideas of the cause of the wave of crime. Here are some of the interviews as published:

EXPERTS EXPLAIN CAUSES FOR THE WAVE OF CRIME.

BY DR. D. R. BROWER.

[Professor of Nervous and Mental Diseases, Rush Medical College.]

I know of no rule that can be applied in explanation of the criminal developments of the last twenty-four hours. Investigation will show that the number of murders and suicides averages about the same each year. It is reasonable to expect that the next few days will be attended by fewer murders and suicides than the period just closed, just as we may reasonably expect sunshine to follow rainy days. I don't know of any rules or conditions explanatory of sudden seasons of murder and suicide more than I know of rules governing the weather, but I do know, from observation and study, that crime is steadily increasing—keeping pace with the strenuousness of our lives. This is the electric age. We are going faster than ever before, and the fittest survive. This steady increase of crime is one of the blots on our twentieth century civilization.

BY DR. G. FRANK LYDSTON.

[Author of "Diseases of Society."]

It is a generally accepted theory that certain atmospherical conditions are conducive to crime, but other elements are to be considered in seeking for an explanation of the wave of murder and suicide which has swept over the city in the past twenty-four hours. Frankly speaking, I believe the newspapers are largely responsible for the greater number of murders and suicides that take place in Chicago. They furnish the element of suggestion to degenerates by giving prominence to a class of criminal events and thus stimulate them to perform some rash deed. There always is a certain proportion of individuals of unsteady mind to whom the suggestion of murder and suicide is inviting. I do not lay much stress upon the atmospheric influences, but it should be remembered that the conditions have been abnormal, and that the rainy days undoubtedly exerted a depressing effect upon many people.

BY DR. HAROLD N. MOYER.

[Nervous Disease Specialist.]

I know of no explanation for these sudden waves of murder and suicide, unless it is the influence of suggestion. There are many who lay the blame on the yellow press. It is a sociological problem pure and simple, as I understand it. These outbursts of murder and suicide come and go as epidemics. There is rest for a while, and then another outbreak, but this is no explanation. The influence of suggestion probably is responsible in many cases of murder and suicide. If one is predisposed to suicide he gets a stimulus upon learning of some one else taking his life, and there

may be a group of two or more suicides. The same tendency to grouping in murders has been observed, and is attributed to the same law of suggestion or imitation.

BY JOHN COLLINS.

[Chief of Police.]

There is neither explanation nor preventive for the sudden outbreaks of crime, such as has just swept over the city. They are sporadic, and to be expected in a large population composed of so many elements and nationalities as Chicago possesses. They could not occur in small towns. As I have said before, half the city's population needs the other half to protect it from itself—from committing murder, suicide and other crimes, from giving or throwing away its money.

Drs. Lydston and Moyer see the danger from the press just as I see it, just as every student of suggestion sees it. Consequently it is only a matter of spreading a knowledge of the Law of Suggestion in order to get sufficient numbers to demand that the machinery of the law be set in motion to force the newspapers to cease publishing the details of revolting crimes, murders, suicides, divorce, etc., if the newspapers themselves refuse to recognize the harm they are doing or to change their present policy of scattering the seeds of crime by publishing vicious suggestions of vice and crime in the guise of news.

Preceding "Bloody Saturday," as the *Record-Herald* calls it, there had been a period of several days in which one or two murders occurred daily and the newspapers were filled with their details; photographs being published of persons re-enacting the various crimes, as if a written description were not sufficient to impress the crime on the readers' mind. Then came the murder of a young society woman, a bride of six months, at the hands of a young man of twenty. Her slayer cut her throat from ear to ear with a razor, apparently without any motive. The fact that a murder of this sort had been committed was had enough to read about, but the day following the murder one Chicago newspaper published photographs of a young man in the act of cutting the throat of a young woman with a razor. Beside this photograph was a photograph of the woman with her hand to her throat showing what the murdered woman probably did when she felt her throat had been cut. The details left to the imagination from gazing at the pictures were horrible. But the day following the same newspaper published a full-sized photo of the razor, showing large nicks in it. The presence of these nicks was accounted for by saying they were made when the razor struck the spinal column of the victim.

Two days after this murder, two days after the Chicago papers had commented on the wave of crime, two days during which murders

and suicides continued unabated, the most revolting murder that has ever occurred in Chicago was committed.

Again the victim was a young woman, and her slayer, entirely unknown to her previously, was a young man of twenty-four, who has confessed his crime. The victim was on her way to sing at a funeral of a friend when she was attacked on the street, dragged to a secluded spot, assaulted and murdered. Not satisfied with this the murderer wound a fine wire tightly around his victim's neck, although he can give no explanation for using the wire. There seems to be nothing premeditated about the attack and the murderer says he accidentally stumbled across the wire shortly after leaving his victim, but returned to twist it around her neck to insure her death.

Had the association of the published details of the murder of the woman whose throat was cut anything to do with suggesting the tying of the wire around the throat of the latest victim? Was the thought of the woman with her throat cut in the mind of the slayer when he picked up the wire accidentally and returning to his victim tied it around her neck?

These things are too horrible to write about and I dislike to see them in *SUGGESTION*, but I use them for illustrations to make my contention clear so that the seriousness of the situation will become apparent to many, who, perhaps, may think I have made my statements rashly.

During recent years Chicago has become known as a great city for the hold-up man, but following the notorious car-barn hold-up, in which several street railroad employees were killed without a moment's notice, the newspapers for weeks published details of the crime, and after the murderers were apprehended full reports of the trial and the bravado of the prisoners were given in all the city papers, with the result that several gangs of vicious youths attempted to emulate the car-barn trio; and their escapades, also, in turn, have been published in detail, until Chicago has been so pestered with hold-up men that getting rid of the hold-up man was made an issue of the last Chicago mayoralty election.

Beginning last summer with an attack and murder of a defenseless woman on the streets of Chicago and the escape of the murderer, the details of which were published at length in the daily papers at the time, murderous attacks on defenseless women have become so common as to be almost a daily occurrence. So great has the danger become that citizens are banding together to protect women that are out alone after nightfall and the chief of police has asked

for an addition of one thousand policemen to the city police force.

Not long ago one of the largest popular magazines printed a description of a train robbery written by a genuine train robber, with the result that several train robberies soon followed in different sections of the country and the methods employed in the hold-ups were identical with the method described in the magazine article. One of these train robbers was captured and in court he confessed that he had been prompted to commit the hold-up by reading the article in the magazine and had followed the method as described and illustrated in the article.

Last week thieves broke a plate glass window of one of the largest jewelry stores situated on one of the main business thoroughfares in Chicago, and secured several thousand dollars' worth of jewelry, and escaped. Two days later a son of prominent, respectable parents was arrested while loitering suspiciously in the vicinity of another large jewelry store. On being examined at the police station it was discovered that he was carrying under his overcoat a large rock inside of a stocking. On being asked for an explanation he confessed that he was merely waiting for an opportunity to break the window of the jewelry store and snatch the jewelry.

It was found that he had nothing to do with the first robbery, but he confessed that the published accounts of the other successful robbery had prompted him to attempt to use the same plan.

(To be continued.)

MY SYMPHONY



TO LIVE content with small means; to seek elegance rather than luxury, and refinement rather than fashion; to be worthy, not respectable; and wealthy, not rich; to study hard, think quietly, talk gently, act frankly; to listen to stars and birds, babes and sages, with open heart, to bear all cheerfully, do all bravely, await occasions, hurry never; in a word, to let the spiritual, unbidden and unconscious, grow up through the commonplace. — *Wm. Henry Channing*

Eugenics

BY E. R. MORAS, M. D., CHICAGO.

(Written for SUGGESTION.)

EUGENICS is that doctrine of Anthropology, the study of man, which teaches race culture, or the raising of good human stock.

Comparatively little other attention, than to the moulding of features and of frames, have scientists here and abroad devoted in studying the relation which diet and hygiene bear to the development and improvement of human stock.

Science is apt to begin its investigations and experiments at the wrong end. Thus eugenists, or race culturists, are endeavoring to determine the effects of diet and climate and environments on the "formative influences" which tend to change or modify the physiognomies of individuals and families, or which occasion peculiarities and aberrations in the mould and physical characteristics of, for instance, the nose, the chin, the mouth, the ears, etc.

As a result of observation we know certain things about the "starchy" and the "onion" chin, the "potato" lip, the "smoker's" ears, the "sugar" mouth, the "tea drinker's" teeth, the "city dweller's" long head, the "strenuous life" type of face, etc.; but little or no justice has been done to the effects or influence of diet in moulding the brain and producing a high order of mental and moral characteristics.

It is interesting to read of "the beautiful nasal organ of Charles Dickens and the splendid chin of Napoleon," but how much more educating and helpful it would be to *know* the physical "how" and "what" that made it possible for "formative influences" to mould Dickens' and Napoleon's brain convolutions, and evolve their intellectual characteristics—with such incidental results as a "beautiful" nose and a "splendid" chin.

All "degenerate" types of face or features are due to the violation of the laws of nature—of those laws which compel us to have light, air, water and foods; but which leave it optional with us as regards utilizing "artificial" or "natural" kinds of light, air, water and foods.

If artificial or unnatural ways of living, eating and drinking produce such marked variations or aberrations of nose, or chin, or mouth, etc.—then is it to be wondered at that the same artificial conditions also produce marked variations or aberrations of brain con-

volution—wherein the individual's "mental" and moral characteristics are incubated?

Hence, would it not be well to let noses, chins, mouths, ears and toes take care of themselves, and to devote our attention to brains?

I am fully convinced by actual observation that when brain matter is adequately *fed* all other tissue matter and sense organs are bound to be "beautiful" and "splendid"—the best and finest of their type.

It takes air, light, water and foodstuffs to manufacture brains and thoughts, as it does to manufacture livers and juices. And it is quite as cheap and simple to feed a child, or an adult, stuff that goes to the making of brains and intelligence as it is to feed him "truck" that goes to the making of liver and flatulence.

The last two are "raised" by breathing, drinking and eating liver and bile producing air, beverages and dishes; so can the first two be raised by breathing, drinking and eating brain and thought producing air, beverages and dishes.

As the result of experience I contend that any child's brain shall manifest the highest grade of intelligence, as any child's stomach and liver and kidneys shall secrete the highest grade of juice and bile and urine, if one but *feed* the child properly on light, air, water and foodstuffs, *with one's eyes and ears and mind focused on and into his brain marrow.*

Who Said This?

NOT duration of existence, but duration of the period of realization, is the true measure of our lives. How long have we known ourselves? How long have we recognized our powers? When were we "born again?" Give me the date of the new birth and I can compute your age. I account myself a mere stripling.—*Author unknown.*

This narrow isthmus 'twixt two boundless seas—
The past, the future—two eternities;
Nothing is then to come and nothing past,
But an eternal now does always last. —Cowley.

Psycho-Physics of Tone

By PROF. CARL YOUNG,* Chicago, Ill.

Written for SUGGESTION.

PSYCHO-PHYSICS is the science of the connection between nerve action and consciousness.

Tone in this article has reference only to the speaking and the singing of human voices.

Psycho-physics of tone, then, is the science of thought-tone and the art of developing the physical being to reproduce it.

Every human being born with music in his soul, who makes an effort to sing, would like to sing artistically. This he can easily do through the discrimination of *what* the human voice *is* and *how* it is produced. The human voice is a direct result of the involuntary vibration of the vocal cords, together with the air we breathe, within the walls of the head and throat. Let us make this action voluntarily, recognizing that there is but one place within the human anatomy where they can be revibrated, in order to secure head resonance—timber-brilliance which will endure. Observe that this *place* is the vocal chamber of the head (nasal cavity). By learning to recognize the vibrating of the vocal cords, together with the air, and, a revibrating in this cavity, one becomes conscious of *how* he produces tone; and by learning to recognize the velvety, musical quality of a tone produced through such consciousness he learns to *think* a tone that is pleasing. Thus it is that the thought-tone is the *real* tone; the audible one is a reproduction. With this discrimination, "voice placing," and the art of singing and speaking become as simple, positive and exact as a formula for compounding chemicals.

There is no such thing as "voice building," "development of voice," etc. The voice develops the being, the being cannot develop the voice. Voice is invisible, and inevitably infinite quantity. Infinite develops finite, finite cannot develop infinite; thought is infinite; the thought, then, is the molder and builder of the physical being. Thought cannot be molded or builded; thought is unfoldment; physical being can be developed. The thought inspires and compels the development of the physical, and, in turn, the physical reproduces the thought, through the psychic. A tone correctly thought is the psychical motor of the physical dynamo—the immutable *rudder* of the artistic ship.

To learn how we may think a tone correctly is but to breathe the thought into audible consciousness; for every atom of the physical being responds in harmony with reproduction. "*Learning to breathe for the purpose of learning to sing*" is a waste of time, money and energy. One might better *learn to sing* for the purpose of *learning to breathe*. "*Learning to breathe*" is a travesty upon infinite law.

The recognition of the vibration that sings, together with how to make it sing, absolutely compels the development of every particle of vocal structure. Correct breathing is absolute. The muscles of the head and face, like the muscles of the chest and abdomen, obey the will, vibrating in infinite harmony; and the entire being, finally, becomes the resonator. Breathing becomes subconscious action; the air is forced into and ultimately expands the air-cells, feeding them with the elixir of life—oxygen—and inspiring health.

For the purpose of learning to sing; kneading the diaphragm, consciously lifting the chest, touching the tip of the tongue to the front teeth, placing a belt closely about the waist, hollowing and curving the tongue, smiling (idiotic), etc., is worse than useless; it is pernicious.

Illustrated talks on anatomical vocal structure; talks on breathing, bones, registers and muscles do not belong in the category of the student of singing. They belong to the student of physiology, the physician and surgeon. So far as learning to sing is concerned, one might as well take—lectures on curvature of the spine. All the knowledge possible in language, literature and the old sciences will not develop the gift of song; if one is the possessor of this gift, such knowledge will broaden only his intelligence to interpret.

To "place the voice" requires skill on the part of the teacher, and a nice discrimination on the part of the learner. If the instructor can present in a skillful manner, the What, the learner will experience very little difficulty with the How. To discriminate is to sense, to know; and, to make the thought continuous, is concentration. Vibration is the What that sings; discrimination and concentration is the How to make it sing (mystic silvery thread).

Discrimination of vibration, and concentration, focus, fix or place the voice, having for its objective point the teeth, and the reverberatory or bony part of the face and head, without spoken reference to them. With this recognition, the head and facial muscles are developed; resonance or timber is gained, together with the ability to articulate a consonant without interfering with the flow of the vowel sound. Every part of the vocal anatomy is brought into the most

perfect use without spoken reference to the diaphragm, costal, intercostal and dorsal muscles, etc., with the result that the throat is opened, which leaves the vocal cords free to vibrate, resulting in sympathetic quality and breadth of tone, and *subconscious breath control*.

To recognize the vibration which results in the artistic speaking and singing voice is as specific as two times two: it will "place a voice" in the shortest time possible, consistent with musical intelligence and physical capacity, with results positive, and, *as enduring as life*. It develops the *entire* being. It will improve a voice apparently worn, often restoring it; it will develop vocal ability at both extremes of the compass; it will make the tone as clear and resonant as only clear thought can; it will rid the voice of vibrato (tremolo) and nasal quality, make pronunciation a beautiful feature, give to tone form and color, and make easy the accomplishment of legato singing, undulating rhetorical climax, phrasing, and accenting in compound, or otherwise difficult rhythm.

Summarily, it will develop simultaneously, and almost unconsciously, all the fundamentals necessary to the intelligent interpretation of style and character in unlimited variety of composition. A child will recognize the vibration which produces the human voice as soon as demonstrated; the *mature* voice can be placed within six months to two years; choir and concert singers often can accomplish the placing result within three months to six months, being placed on the right track within thirty days; a perceptible change can be made in a voice within ten minutes; the speaking voice acquires new focus—brilliancy.

Artistic tone results from the power (through the metaphysical being) to discriminate the invisible, inevitable, creative law of vibration—infinite force. The gift of song is the Wizard of singing.

*63 Auditorium Bldg.

Making much out of nothing warps and dwarfs character. Exaggerating trifles makes a sane and composed person weary. We have seen persons grow mad and waste lots of energy swearing at a knot in a shoe string, or something else just as insignificant. The foolish or ill-tempered have no range in their scale. Useless, small, irritating things come to and tag us all; but simply smile at them and "pass them up." Meet all phases of life serenely, and hunt for the good.

THE ART OF LIVING

BY ELLA WHEELER WILCOX, NEW YORK.

TO make this care-filled world as beautiful as we can to heart, mind, eye and ear should be one of man's leading efforts.

And by man, of course, is meant also woman. Most women love to adorn their persons and their homes; and having so adorned them, to keep their clothing and their furniture in good order.

If a garment begins to rip or fray, it is repaired; if the furniture or walls of the home show wear, they are at once looked after, says Ella Wheeler Wilcox in the *Chicago American*.

There is scarcely a woman in the land who does not take pride in the thought that she is regarded as a good housekeeper; one who preserves her mansion with scrupulous care and makes it attractive to the eye of every beholder.

If she were told that her home was going to decay for the lack of attention she would feel insulted and disgraced.

Then why do so many women feel ashamed to own that they take as good care of the Mansion of the Soul as they take of the mere house of wood or stone? Why do they give more attention to the clothing of the body than to the body itself?

Why do so many women call attention to the fact that they are aging and hasten to tell each observer how little care they take to arrest the ravages of time?

These peculiarities are particularly characteristic of the very women who pride themselves upon their good housekeeping—viz., the women of New England.

If to one of these a friend suggests the scientific care of her skin, her hair, or her figure, she will, in nine cases out of ten, reply with more or less scorn at the intimation that SHE would be so "vain" or "silly" as to give her personal appearance so much attention.

When by the persuasion of a worldly-wise woman she is finally convinced that it is not absolutely wicked to preserve her good looks she is almost certain to swear her friend and her hair and skin specialist to secrecy. She will confess to employing a "manicure," but further than that she will not "incriminate" herself.

There are women who dare not confess to the most intimate friend

that they consider the body worthy of care beyond the finger tips. But why confess to the finger tips? Are the nails nobler than the cuticle?

Not only do they take this stand, but they delight in calling attention to their own consciousness of departing youth, in order to prove their utter absence of vanity. To all such women I have this to say:

Do not be forever harping on the theme of AGE.

Keep the thought of ETERNAL YOUTH in your mind.

Fill your lungs with full inhalations of fresh air every day several times, and think of YOUTH, VITALITY and ENERGY while you breathe.

Expect to look younger next year, next month, and next week. If you have observed any falling off in your personal appearance, instead of saying or thinking that you have reached the turning poin toward old age, think you are only passing through a subway station to NEW YOUTH AND BEAUTY.

Begin to care for your body scientifically.

Nature cares for our bodies like a great kind nurse, until we grow old enough to care for them ourselves.

Then she expects us to do the work.

Your skin, and hair, and teeth, and eyes, and digestion, which seemed to need no attention in early youth in order to keep in good condition, were under the supervision of nature. But after youth is passed they will not retain their glory unless you supply the work nature and youth did for you then.

Take less food and of a more carefully selected quality than you took in early youth.

You have impaired the machinery of digestion, probably, by over-taxing it.

Reduce the quantity and improve the quality of your sustenance.

Use no stimulants, but take more pure liquids than of old.

Water, milk, oils are all agents of eternal youth.

Arouse your circulation by active physical exercise, massage and baths, which will open the pores.

Any horse breeder will tell you that to keep a horse in good condition he needs to thoroughly perspire at every pore once a day.

The same is true of man.

The most ancient tribes of Indians left indications that they built crude Turkish baths for the purpose of opening their pores in cave cabinets. If you are living sedentary lives, or if you are employed in some occupation which does not give you vigorous physical

exercise, then use artificial methods to produce circulation and perspiration.

Use oil outwardly as well as inwardly.

Time dries the oil from the pores and the skin becomes like parchment, and the joints stiffened, for lack of its lubricating effects. Physical exercises and oil and massage will avert and overcome these disasters to comfort and beauty.

Give the hair, the skin and the lungs plenty of fresh air.

Keep the mind occupied with new thoughts.

Cultivate an active, not a passive, interest in everything which happens in the world of science and invention and discovery.

Think about spiritual things, too; if you were setting sail for a new country you would read whatever you could find about its customs and climate and the habits of its people.

You are setting sail for worlds beyond; listen to what men and women wiser than you have to say regarding these realms.

Read what the great minds of earth have written on the subject.

Cultivate a respectful and receptive attitude of mind.

Every day turn your thoughts away from the bustle and rush and worry of material things and indulge in a little reverie on those REALMS OF PEACE. Invite the messengers who are constantly passing between this earth and other regions to come near to you. BE STILL at times, so they may be able to give you vibrations from celestial spheres. Relax mind and body for fifteen minutes daily, and let the divine current flow through you. If you desire these currents they will be sent.

Realize the habit of time to speed away, and make use of each day to do some good deed and to overcome some weakness or folly.

Look for the good qualities in everybody.

This is one of the most essential aids to keeping time at bay.

Nothing ages a man so fast as the tendency to dwell upon the evil in the world and the bad qualities of his fellows.

Each morning arise with the thought, "One day nearer the ideal character I am building for myself."

Each night as you fall asleep think, "One more night in which to draw vitality and youth and power from the Infinite."

Never for an instant imagine you are to be laid upon the shelf labeled "useless."

Think rather that you are just entering upon your greatest era of usefulness, success and power. YOU ARE.

Psychical Diseases

YOU will probably be surprised to learn," remarked the house surgeon of a big hospital to the *Detroit News-Tribune*, "that there are many sane people today who, believing that they are threatened with some dangerous disease, insist on undergoing severe operations in order that their lives might be saved. Of course, we do not really perform these operations, but I have assisted at many imaginary ones in order to gratify the whim of a patient suffering from some form of hysteria.

"I remember a recent case of a woman who was absolutely convinced that she was suffering from an internal tumor. Curiously enough, she had been operated on for this complaint some eight years before, when a large tumor was removed. Six months ago she received a fright through one of her children upsetting a lighted lamp, and when she had somewhat recovered she became convinced that a recurrence of her trouble had begun and that the only thing to save her life was an immediate operation.

SHE INSISTED ON OPERATION.

"She had consulted her own physician, who, after a most minute diagnosis, declared that there was absolutely nothing to fear and that there was no trace whatever of the supposed tumor. Nevertheless, the woman, who was possessed of considerable means, consulted another physician, who upheld the opinion of his brother medico. The woman was still unconvinced, however, and applied to us for a bed as paying patient, entered the hospital and begged that the operation might be immediately performed.

"Well, we had, of course, received particulars of the case from the two physicians, and after examination and with their permission declared that the operation was certainly necessary and should be performed without delay.

"With the assistance of two of the visiting surgeons I determined to perform the operation in imagination, and this is how we did it. The patient was given just a sufficient quantity of anesthetics to reduce her to a state of semi-consciousness—she could hear and feel vaguely, though she could see nothing. We moved about the room quietly, spoke in whispers, gave hurried orders to the nurses, etc., and, in fact, acted just as though we were engaged on the biggest operation of our lives. Then one of the assistants fetched a jug of iced water, and, holding it above the supposed affected part, let the

cold fluid fall at the rate of about one drop every five seconds. When the water touched her body the deluded patient would wince and groan as though in great agony.

TREATED LIKE SICK WOMAN.

"After we had gone on in this way for some time the woman was swathed in bandages and conveyed by ambulance to her room. On awakening she found two trained nurses creeping about the apartment, one of whom immediately held a cup of beef tea to her lips and asked her to try and swallow a little. After considerable effort she succeeded, confiding to the nurse the fact that she felt terribly weak and languid. There she remained for ten days, after which she was allowed to get up for a time and her friends were permitted to see her. In three weeks she returned home perfectly cured of her imaginary tumor, and to this day she does not know of the hoax which was played upon her.

HYSTERIA OFTEN THE CAUSE.

"Hysteria, of course, is the cause of most of these imaginary illnesses, and when a patient has it badly it is almost as difficult to cure as insanity. We had a young girl here a year ago who was suffering from a most obstinate attack of hysteria, which took a very curious form. She would never lie down in her bed, but invariably sat bolt upright with her back against the foot rail, constantly turning her head from side to side like an automaton. I had watched her do this curious action many times, and one day I asked her why she continued it, to which she replied that there was a string in her head which pulled it from side to side, and that until it was cut she would have no rest.

"This remark gave me an idea, and I asked if she would allow me to examine her head. She was perfectly willing, and after an inspection lasting twenty minutes I gravely announced that she was quite right, and that the only cure was a slight operation in order to sever the string. She clapped her hands with delight like a child and declared that it was what she had told several doctors, but that they had all laughed at her. Would I perform the operation at once? I thought it better, however, to defer doing so until the morning, after I had 'consulted' the visiting surgeons.

THE STRING WAS CUT.

"Having explained the circumstances the imaginary operation was agreed upon, and the following morning the young woman was

led into the surgery, placed upon the operating table and anesthetics administered. Part of her luxuriant brown hair was cut off and a portion of the back of the head two inches above the nape of the neck was shaved smooth. Then, in order that there should be something to show for the imaginary operation, the scalp was lanced until the blood ran, leaving a cut about two and one-half inches in length. This was bound but not strapped, and the patient was conveyed back to her bed, where she remained for forty minutes before returning to consciousness.

"Meantime I had taken a piece of an ordinary E violin string about four inches long and soaked it in water until it resembled a raw sinew, the object of this, of course, being to show the patient the actual string taken out of her head.

"When she returned to consciousness she was told how entirely successful the operation had been and shown the string which had been the cause of all her trouble, after which she fell into a natural sleep and awoke perfectly restored. From that day to this she has never suffered from hysteria in any form and has been completely cured of her hallucination regarding her inability to keep her head from moving from side to side."

[NOTE.—Many persons have hallucinations of various kinds. One person imagines that certain kinds of weather induces neuralgia, or rheumatism, or headache, and always suffers accordingly. There are various forms of hallucinations from the case of the person who cannot ride backwards to the person who thinks he has a glass leg. All such cases can be reached by a proper application of the law of suggestion, and "fake" surgical operations are very seldom or never necessary.—EDITOR.]

The greatest truths are the simplest, and so are the greatest men.—A. W. Hare.

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IT doth not yet appear what we shall be when the pervading consciousness of our lives shall be that of an all-enfolding, permeating Love in which we may rest with perfect security and unbroken peace. With such a continuous Divine Inshining marvelous will be our development, our sense of freedom and power, and our attainment of all that goes to make life sublime and beautiful.
—Helen L. Manning.

SUGGESTION

A MAGAZINE OF THE NEW PSYCHOLOGY

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SUBSCRIPTIONS must commence with the current issue.

HERBERT A. PARKYN, M. D., C. M.,
Editor.

ELMER ELLSWORTH CAREY,
Associate and Manager.

* * * SUGGESTION is a popular home review, devoted to the scientific discussion of psycho-therapy, the new psychology, suggestive therapeutics, psychic research, natural healing, rational hygiene, advanced thought, and allied subjects.

* * * IT IS THE aim of the editor to find a basis of fact on which to ground all theories regarding metaphysical and psychical processes, and to account for all occult phenomena on purely scientific lines.

* * * SUGGESTION teaches that health is within the reach of all; that there is but one disease with a thousand symptoms; that right thinking and right living will always produce harmony in the bodily functions, the result being health; and that drugs are not necessary, and that nature cures.

* * * EVERY subscriber to this magazine is formally notified when his subscription expires, and a renewal remittance should be made promptly. Unless a renewal order is received this magazine will be discontinued. If you wish to preserve copies of SUGGESTION in regular order, do not fail to send in your renewal promptly. It is not necessary to send the subscription price at the same time, but we must have your written order for renewal.

* * * TO MY SUBSCRIBERS: The date of the expiration of your subscription appears on the wrapper. You are cordially invited to renew your subscription. I do not want to lose any members of the SUGGESTION family; if a dollar is not at hand, mail us a postal asking that the magazine be continued—forward the subscription price when convenient. Why not send us the name of a friend or two who might be interested in our magazine?—EDITOR.

* * * PLEASE NOTE: Address all communications to SUGGESTION Publishing Company, and make all remittances payable to this company.

L AUREL-CROWNS cleave to deserts,
And power to him who power exerts.
Hast not thy share? On winged feet,
Lo! it rushes thee to meet;
And all that nature made thy own,
Floating in air or pent in stone,
Will rive the hill and swim the sea,
And like thy shadow, follow thee.

—Emerson.

* * *

The world can get along without great men, but
it does not get along well.—London Spectator.



The Ship

By Ella Wheeler Wilcox



HADST thou a ship in whose vast hold lay stored
The priceless riches of all climes and lands,
Say, wouldst thou let it float upon the seas,
Unpiloted, of fickle winds the sport,
And of wild waves and hidden rocks the prey?
Thine is that ship; and in its depths concealed
Lies all the wealth of this vast Universe.
Yea, lies some part of God's omnipotence,
The legacy divine of every soul.
Thy will, oh, man—thy will is that great ship;
And yet behold it drifting here and there,
One moment lying motionless in port,
Then on high seas by sudden impulse flung,
Then drying on the sands, and yet again
Sent forth on idle quests to no-man's land,
To carry nothing and to nothing bring,
Till worn and fretted by the aimless strife,
And buffeted by the vacillating winds,
It founders on a rock, or springs a leak,
With all its unused treasures in the hold.
Go save thy ship, thou sluggard; take the wheel
And steer to knowledge, glory and success.
Great Mariners have made the pathway plain
For thee to follow; hold thou to the course
Of Concentration Channel, and all things
Shall come in answer to thy swerveless wish,
As comes the needle the magnet's call,
Or sunlight to the prisoned blade of grass,
That yearns all winter for the kiss of spring.

—Chicago American

EDITORIAL

Water Drinking

ACCORDING to an article in the *Dietetic and Hygienic Gazette* comparative apathy with which the liquid constituents of diet Dr. H. Labbe (*La Presse Medicale*) has written to bewail the are regarded by the world at large, especially as regards the quantities necessary for the maintenance of health. He complains, with some justice, that a disproportionate amount of our dietetic interest is lavished upon the solid elements, and asserts his convictions that a healthy adult should never allow his ingestion of liquids to fall below two litres a day (a litre is about equal to a quart). By a somewhat curious coincidence, Dr. P. B. Halk (*Pa. Med. Bulletin*) has published almost synchronously the results of a detailed and careful investigation of the results of copious water-drinking.

The article gives the results of experimentation regarding excessive water drinking and a medical editor in commenting sees nothing in the experiments to lead to the supposition that large volumes of water are in any way detrimental, but on the contrary inclines to advocate their ingestion. He states that such large quantities increase peristalsis, promote the biliary secretion, increase the arterial tension, and reduce the body heat. The increase of arterial tension suggests itself as a possible source of danger in certain pathological conditions, and to the editor mentioned it seems fairly clear that a healthy man can hardly over-drink himself on water.

It is pleasing to know that the medical profession is learning the value of water drinking. The editor of this magazine has advocated water drinking as a hygienic and therapeutic measure for fourteen years, and this magazine has always pointed out the necessity of drinking sufficient water to keep up the necessary secretions and maintain the proper percentage of water found in the healthy body. It would seem that in this regard the medical profession is about ten years behind the times. An average of two quarts daily of liquids is required by the normal person, and when this amount is ingested, many unpleasant symptoms disappear.

Mineral springs owe their therapeutic virtue, not to the inorganic minerals contained therein, which are more often harmful than bene-

ficial, but to the fact that two, three, or four quarts of water are consumed daily by the visitors and health seekers. This excessive drinking of water cleanses the system and removes the poisonous accumulations which had been stored in the body owing to lack of liquids to hold them in solution and carry them out of the system.

It is to be hoped that all physicians will recognize the value of water—pure water and water alone—as a healing and cleansing agent. It is quite true that, if everybody drank sufficient water, the doctors would have practically nothing to do. Of course, water alone is not a universal cureall.

Air, food, water, exercise, bathing, sleep, mental attitude, etc., must all be considered in questions of health.



Let Me Do It Now

THE editors of this magazine have been for some time trying to ascertain the author of the following:

"I expect to pass through this world but once. Any good thing, therefore, that I can do, or any kindness that I can show to any fellow creature, let me do it now. Let me not defer or neglect it; for I shall not pass this way again."

It appears that the above quotation has been credited to a great many authors and various persons have claimed the authorship. The following letter from Mrs. W. H. Simkins, Tremont, Ind., may prove of interest in this connection:

"John Wesley, the founder of Methodism—preacher, poet—the author of many religious books and hymns, is the author of the quotation. I read his works twenty years ago and have a card in my bible more than twenty years, with that quotation and his name affixed. I think the editors of Methodist papers and elderly M. E. ministers would corroborate this."

We will be pleased to receive evidence corroborating the above statement. To be conclusive it will be necessary to find a copy of John Wesley's book containing the quotation. Can any of our readers throw any light on this matter?



There is no tragedy like a wasted life. If I could get the ear of every young man for but one suggestion, it would be this: Make the most and best of yourself.—Marden.

He Saw This Magazine on a Street Car

HERE is a letter that was received recently by the editor:

109 Falmouth St.
Boston, Mass., Jan. 3, 1906.

DR. HERBERT A. PARKYN.

Dear Sir: Today when entering a street car a gentleman sitting on the opposite side from where I sat was reading your magazine, SUGGESTION.

I had time only to copy your name and address before that individual left the car and now I write to you for a sample copy and particulars regarding subscription price.

Respectfully yours,

DR. VINCENT POLLINA.

The eagerness of Dr. Pollina to get a copy of SUGGESTION suggests a few thoughts. Here is a gentleman who has never heard of SUGGESTION; he is a thinking man; his thoughts have been directed into advanced channels; he recognizes that many of the old ideas and methods are obsolete; he is looking for a better way. And one day on a street car he saw across the way a magazine; on the cover read:

SUGGESTION.

A MAGAZINE OF THE NEW PSYCHOLOGY FOR THINKERS.

Then he read:

PSYCHIC RESEARCH.

PERSONAL MAGNETISM.

AUTO-SUGGESTION.

ADVANCED THOUGHT.

SUGGESTIVE THERAPEUTICS.

WILL POWER—HEALTH.

DRUGLESS HEALING.

HAPPINESS—SUCCESS.

NATURE CURE.

DO IT NOW.

The gentleman hurriedly copied the address and then the magazine was lost to view.

Dr. Pollina represents a large class of thinkers who are looking for a publication that gives expression to a certain line of ideas, which for want of a better term or expression, are embraced under the name "New Psychology."

These ideas have been expressed by great thinkers for two thousand years or more. It was over two thousand years ago when a Hebrew seer wrote:

"As a man thinketh in his heart, so is he."

In this magazine we wish to give expression to certain lines of thought that are not yet accepted by the generality of mankind.

The dominant idea of the "New Psychology" is that man is master; that the power of thought is a potent factor in human affairs, and that thought properly controlled and directed will solve all the problems of humanity.

How can we bring this magazine to the attention of thinkers all over the world? By advertising? It does not pay to advertise when the article advertised interests only one person in 1,000 or 5,000 or 10,000.

The power to extend the usefulness of this magazine rests with our readers; every reader knows of one or more persons who may be classed as original thinkers; send us their names, friends, and we will send sample copies; or send for sample copies and present them to your friends, and ask the newsdealer if he has SUGGESTION for sale; he can return unsold copies without expense.

I hope the time will soon come when every thinking person will know about SUGGESTION, so that it will not be necessary for anyone to copy the address from someone on the other side of the street car.

H. A. P.

What Will You Have for Your Epitaph

WHAT would you like to have for an epitaph?
Why not write your own epitaph?

What will people say of you when you have passed over the great divide?

What would Rockefeller like to have carved on his monument?

If the richest man in the world would take us into his confidence, I am sure his thoughts on this subject would be interesting.

These thoughts were called forth by reading the following in some newspaper:

HOAR WRITES OWN EPITAPH.

SENATOR'S MONUMENT
BEARS ELOQUENT IN-
SCRIPTION INDITED BY
FAMOUS STATESMAN.

WORCESTER, MASS., Dec. 21.

—The monument to be placed on the grave of the late Senator George Frisbie Hoar in Concord, just finished here by the Troy White Granite Company, bears this inscription, written by Senator Hoar himself:

"I have no faith in fatalism, in destiny, in blind force. I believe in God, the living God. I believe

in the American people, a brave and free people, who do not bow the neck or bend the knee to any other, and who desire no other to bow the neck or bend the knee to them. I believe that a republic is greater than an empire. I believe, finally, whatever clouds may darken the horizon, that the world is growing better; that to-day is better than yesterday, and that tomorrow will be better than today."

Every day you write an epitaph; and the sum of these daily epitaphs constitute your character.

What would you like to have cut in the marble by and by for the world to read?

Here is a suitable epitaph for Abraham Lincoln:

HE ALWAYS PLUCKED A THISTLE AND PLANTED A FLOWER
WHERE HE THOUGHT A FLOWER WOULD GROW.

A suitable inscription for Ella Wheeler Wilcox is the following:

She wrote these words:

SO MANY GODS, SO MANY CREEDS,
SO MANY WAYS THAT WIND AND WIND,
WHILE JUST THE ACT OF BEING KIND
IS ALL THE SAD WORLD NEEDS.

I do not know what is carved over the last earthly resting place of the remains of W. E. Henly, but these words would suffice:

I AM THE MASTER OF MY FATE;
I AM THE CAPTAIN OF MY SOUL.

If the following words were preserved in the cold stone under your name would they tell the truth:

I EXPECTED TO PASS THROUGH THIS WORLD BUT ONCE.
 ANY GOOD THING, THEREFORE, THAT I COULD DO, OR ANY KIND-
 NESS THAT I COULD SHOW TO ANY LIVING CREATURE, I HAVE
 DONE IT. I DID NOT DEFER OR NEGLECT IT, FOR I SHALL NOT
 PASS THIS WAY AGAIN.

Friend, let me hear from you; what good thing could they chisel
 for your epitaph? E. E. C.

Back Numbers Wanted

TWELVE CENTS each will be paid for back numbers of SUGGES-
 TION in good order, as below, or subscriptions will be extended one
 month for each copy received. A few copies of each of the following
 dates are wanted:

January1904

October-1904

January1905

In sending magazines, do not roll them; fold flat with a strong
 wrapper; the domestic postage is 2 cents per copy.

Auto-Suggestion the Basis of Mysticism

Here is something clipped from a "mystic" magazine:

THE ASSERTION.

A DIVINE CHARM.*

I am good, and I am noble,
 I am powerful, I am wise;
 I am strong, I know that hope will
 Lift me, lift me, till the skies
 Shine beneath me. I am honor,
 I am virtue—and above
 All the virtues, king, queen, son or
 Maid can tell of—I am love.

I am kindness, grace and patience;
 I am happiness, beauty, health;

I. myself, am life of nations,
 I am knowledge, I am wealth;
 I am all that is and can be,
 I am one with all; I move
 Worlds by thinking; all I can see
 Is, that I am—I am love!

—Wordah.

*The repetition of this charm thrice with a firm and faithful voice was, and is, warranted to lift anyone, however depressed and miserable, from misery and vice to nobility and bliss. It is best done when strenuously striving to imagine a sunny, happy, love-filled home. What one thinks one week one is the next.—From an ancient source.


Students of psychology can see that the "charm" is simply a method by auto-suggestion of stimulating the subconscious centers; and as thought tends to take form in action, it is easy to see that the repetition of these auto-suggestions would produce an elation of mind which would find an echo in the conduct, actions, etc., of the person using the "charm." It is unfortunate that rubbish and ignorance cannot be cleared away from the many 'isms, doctrines, beliefs, etc., which depend upon the operation of the LAW OF MENTAL SUGGESTION for their efficacy.

Attempt the end and never stand to doubt;
 Nothing is so hard but search will find it out. —Herrick.

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Be not simply good, but be good for something.—Thoreau.

✱ ✱ ✱

 O long as we love, we
 serve. So long as we
 are loved by others I
 would almost say we are indis-
 pensable; and no man is useless
 while he has a friend.



—ROBERT LOUIS STEVENSON

Notes and Comments

The following has been received in the office of this magazine:

You can improve SUGGESTION:

1. By clipping cover pages even with those of magazine.
2. By leaving last cover page free of advertisements.
3. By omitting advertisements on first pages of magazine.
4. By inserting Table of Contents on first page, surrounded by decorative design.
5. By not inserting ghost stories—they can be bought for \$2 per hundred.
6. By filling your magazine with original, helpful articles, which will be of practical benefit to its readers.
7. By giving five dollars' worth of information for every dollar received.
8. By remembering that the first impression of a prospective subscriber is what you must cater to to increase your subscription list.

WALTER D. WARD.

We are glad to receive Mr. Ward's suggestions and would comment as follows:

1. Trimming the cover even with the body of the magazine is not an improvement; many first-class magazines have projecting covers.

2. Leaving last cover page free of advertising would cost \$30 or \$40 per month, and not increase the value of the magazine. No magazine can be published at a popular subscription price without advertisements.

3. Same comment as to number 2.

4. On cover page is printed the leading topics discussed in the magazine; these are more comprehensive than a table of contents would be, and they give a clearer idea of the field of thought discussed than could be had by the table of contents.

5. Ghost stories, as usually understood, are not printed.

The so-called "ghost stories" published in SUGGESTION have been taken from the record of the Psychical Research Society or other reliable sources, and they have been vouched for by sober persons. Why not print such stories when they interest such men as Dr. Funk, editor of Standard Dictionary, and when the late W. E. Gladstone said that the investigation of such matters (Psychic Research) is the most important work that confronts mankind?

6. We do this to the best of our ability; we have hundreds of letters from our readers testifying that our magazine contains "original helpful articles" which are of "practical benefit to its readers."

7. We do. Often we are told that a single number is worth \$1.00; at this rate we give \$12.00 worth of information for every \$1.00 received.

8. We remember that and we try to make every number of SUGGESTION interesting to prospective subscribers.

9. We have found by experience that only about one person in 1,000 is interested in this magazine. The average man is not interested in our platform, and cares nothing for the subjects discussed in SUGGESTION. If you are interested in reading this magazine you can flatter yourself that you have considerable more originality of thought than the average person; in other words, that you are a thinker. And it has been said in these columns, thinkers are very rare and it is not believed that there are more than 250,000 persons in the United States who are untrammelled in thought and opinion.

* * *

Brooklyn, Conn., Jan. 2, 1906.

Elmer Ellsworth Carey, Manager, or Herbert A. Parkyn, Editor.

Please cross off my name from your list of subscribers, as I have decided to drop SUGGESTION. I have been taking more publications than I have time to read. I like the articles by the editor on Auto-Suggestion, but I don't like the psychic nonsense, nor the speculations.

I can't respect a so-called hygienic company mixed up with speculations. So there!

ELIZA MOWRY BLIVEN.

Sorry to lose you, Sister Eliza Mowry Bliven; sorry, too, that we cannot run a magazine without advertisements. Do you take any papers or magazines without advertisements? Why don't you drop them all? Did you ever see an investment advertisement in the daily papers you read?

The daily papers are full of vicious suggestions, and vicious advertisements; why do you read them? But you pick out a magazine that is trying to make people better by helpful articles and because it publishes an advertisement that don't hurt anyone, you seize your pen and cut it off. And is that consistent?

You don't like psychic nonsense, you say? Why read it? Do you like the accounts of prize fights and murders in the daily papers? Did it ever occur to you that it is a blessing that there are a few things in this world that you don't like? You pose as a broad, liberal reformer, and yet you show that you are narrow and biased; like what you like, but let the other fellow's likes alone.

"Psychic nonsense" will not hurt you and several million good people are interested in it. Eliza Mowry Bliven, reformer, I am ashamed of you—so there!

E. E. C. 3

MRS. L. E. KERR, Monroe, Iowa: I notice that my subscription expires with the January number which I have just received, and I do not think I will renew.

For some time I have been trying to find a publication whose Editor did not think his belief the only right one. You seem to think SUGGESTION the one and only while the Editor of Light of Truth raves about Universal Brotherhood and then rips everyone up the back (excuse slang) who believes anything outside of Spiritualism. A few years ago H. E. Butler felt sure that he was the divinely appointed one and must prepare a place for the remnant that was to be saved by following his thinking. Some time ago I read that work was so great in Chicago that the Editor of Exodus was forced to hire assistance and then almost immediately she received the divine command that Europe needed her services. I need not speak of Mrs. Eddy's preposterous claim—it is so well known. Nor the famous Dr. Dowie, whose finish seems near. Is it not possible to teach and write about the Truth without becoming an egotist?

It is not possible for the editors and writers to give their views and then let the people have freedom of choice? I am willing to pay for my reading and willing to read all beliefs, but I dislike reading so much disagreeable controversy, false claims and dogmatic assertions. Can we not have teachers without "bosses"?

In answer to the above letter it may be said that this magazine does not advocate any particular belief; the aim of the editors is to teach people to think for themselves. If any particular doctrine is taught it is the doctrine that man has sufficient inherent power for all the exigencies and vicissitudes of life; that he is master and has the power to find health, happiness and success without assistance from creed or dogma or pulpit. No particular rule or dogma has ever been advocated in SUGGESTION.

True, we allow our readers to discuss matters and methods freely; some of our contributions may be more or less dogmatic, but the editors are not responsible for that.

No high-class advanced thought magazine would think of restricting the opinions of its contributors. Certainly it is possible for "Editors and writers to give their views and let the people have freedom of choice." SUGGESTION is read by all classes, all creeds (except Dowieites and Christian Scientists, who are restricted to certain publications), all nationalities; and the only aim of the editor is to teach people to think. Do you think that is very "bossy"?

THE FREE SPEECH LEAGUE.

The Free Speech League is composed of men and women of all shades of belief who are interested in perpetuating free speech and a free press. There is an effort being made to strangle free and independent expression of opinion, and all interested are requested to write to Dr. E. B. Foote, Jr., 120 Lexington Ave., New York, who will send literature explaining the work of the league. This will appeal to all who believe in intellectual freedom and personal liberty.

"In the case of thought transference and telepathy nothing has as yet been proved that cannot be explained by the most familiar kind of blunders or errors of memory, by chance coincidences, or by the possible omission of facts, which, could they be added to the story, would show it to be quite commonplace."

He bases this dogmatic and ex cathedra conclusion on the case of a drunken man, whose sanity was in question! He cites the details of this case, and then draws the above conclusion! Verbum sat!

Compare the character of his witness to that of the persons named in the cases I have given.

With the copies of SUGGESTION in hand to go over the cases as numbered, and see how his theories of "blunders or errors of memory," or "chance coincidences," or "possible omission of facts," will satisfy you as rational explanations of the events there recorded. I, for one, feel that such an explanation of the facts lies perfectly helpless before them. One fact is able to overthrow a world of theory.

ANOTHER SCIENTIST,

teacher of physical science, said to Prof. William James of Harvard, author of "Principles of Psychology," "Varieties of Religious Experience," etc., and president of the Society for Psychical Research for one year—said this man to him: "Doctor, it will never do for us as scientists to admit the truth of telepathy and clairvoyance, for it would upset all our theories!"

Oh, no! my alarmed and dogmatic scientific friend, it would do no such thing; but even if it would, you had far better let theory go to the winds and cling to facts, for facts are constantly modifying theories anyway. But in this case, the case of telepathy, the fundamental and inspiring theory of modern science, the theory of rates of motion or vibration, would not have to be changed or "upset" at all—simply extended or enlarged. For I now have the pleasure of presenting a chart drawn up by Prof. Crookes, by which he hopes to show the rational and scientific basis of these higher mental phenomena.

THE CHART OF VIBRATIONS.

(A pendulum swings; rule: Double its rate at each step. The results or realms entered and passed through are tabulated below.)

RATE OF VIBRATION	
STEP. (In one second of time.)	RESULTANT PHENOMENA.
1....	2.....Motion.
2....	4.....Motion.

3....	8.....	Motion.
4....	16.....	Motion.
5....	32.....	Sound.
15....	32,768.....	Sound.
20....	1,047,576.....	Unknown.
25....	33,554,432.....	Unknown.
30....	1,073,741,824.....	Electricity.
35 to	34 millions.....	Unknown.
45....	35,000 millions.....	Unknown.
48 to	281,000 millions.....	Light (spectra of infra-red
50....	1,000,000 millions	ultra-violet).
55 to	36 millions of millions.....	Unknown.
57....	144 millions of millions.....	Unknown.
58 to	288 millions of millions.....	X-rays.
61....	3 billions of millions.....	X-rays.
62 to	4 billions of millions.....	Unknown (Thought?).
63....	9 billions of millions.....	Unknown (Thought?).

In "motion" and "sound" it is the air that vibrates. From sound on up through this immense range of higher vibrations it is the ether.

The "Unknown" gaps will some day be filled up by human discovery. What worlds there are to be discovered yet, by some intrepid scientific Columbus!

The phenomena of Nature which are going on constantly around us are accomplished by the action of forces which to us are entirely invisible. There is vastly more in the unseen than in the seen.

Sir William Crookes' theory is that "thought" finds its place in this universal scale of motion at the sixty-second or sixty-third step from unity. This is theory, it is true, and this fact the reader must remember; but there are reasons for placing it there, one of which is that the light seen in the clairvoyant vision is, in color and quality, strikingly like the color and quality of the X-ray, hence of nearly the same rate of vibration. There are other reasons which the specially interested reader can look over for himself by consulting Prof. Crookes' addresses.

Prof. Crookes, with many others, believes that an intense thought, accompanied by an emotional element, becomes a center of disturbance or center of force in the ether, sending forth a spherical wave or vibration in all directions from the center of the rate above given, which wave, impinging upon a receiving mind, a mind attuned to it, is caught or received by it and transformed into the thought or feeling which originally started it.

"Let it be conceived that the brain contains a center which uses these rays," says Prof. Crookes. It will be significant and suggestive to remark in this connection that there are several organs in the brain whose functions are entirely unknown to our physiological psychologists. These organs lie in the deepest center of the brain structure and cannot be reached experimentally by the scalpel, as may the cortical centers, the sense centers, which are the receivers for coarser rates of vibration.

I am aware of Dr. Andrew Wilson's recent suggestion that one of these deeper inner organs, the pineal gland, is the rudimentary remains of a pineal eye, which he thinks our ancestors, the apes, possessed. He thinks they possessed it because certain fishes have been found which have a median eye in the top of their heads. I confess I cannot see why the fact that a few fishes had a third eye in the backs of their heads is any argument for supposing that the early apes had one there, too, and even if they had, I must be frightfully stupid not to see why that ape-eye likewise compels us poor human beings to have had a similar eye somewhere in the back of our heads, too, long milleniums ago! That's a terrifically long and precarious route to get at the pineal gland! And, moreover, the doctor's argument lacks some important links, for no modern ape has ever been found with such an eye, and no primeval ape either!

I would far rather subscribe to the speculations—and this chapter is devoted to speculations, from Prof. Newcomb through Crookes and Wilson to the end—of Descartes than to those of Wilson. Descartes thought that this gland was the actual physical seat of the soul. I am not prepared, of course, to repeat this bald and startling assertion; but I do think this mysterious gland lies nearer to the wonderful consciousness of man than it does to the supposititious ocular or lost eye of fishes.

THE REAL SIGNIFICANCE

of the position taken by Prof. Crookes, and which the writer is humbly glad to acknowledge as his own, at least, the best he can find to date, must not be missed or misinterpreted. For some may feel like saying: "Well, if it can be proved that there is a physical basis for the telepathic and higher functions of consciousness, as there is for the sensory or lower functions, would not such a fact but confirm the materialism of the age and tend to deepen its skepticism as to the existence and reality of "spirit" and of all that philosophical and religious spiritualism stands for?

We answer, abruptly, No. For, let this strange and striking fact sink into your mind, namely, that in the very age when science is discovering finer forms of MATTER, it is also discovering finer forms of MIND. Is that fact not significant? Meditate upon it; let it have its full weight in your philosophy; follow fearlessly and logically whither it inevitably tends. It tends unerringly to the doctrine of the absolute correlation of matter and mind, their essential community and interdependence, discreet, but not dissociated; finer forms of mind residing in or manifesting through finer forms of matter; coarser in and through coarser; the two eternally correlated in such wise that one never manifests without the other. (This point the writer has developed more fully in detail in his recent work on "Twin Demons: Or The Psychology of Fear and Worry," to which the interested reader is kindly referred at this point.)

I conclude this paper with an antithesis. I place opposite the theory of Prof. Newcomb, with which this article opened, the editorial of Dr. Hayes Ward in the *New York Independent* for Sept. 22, 1898. Dr. Ward says:

"Sir William Crookes' presidential address at the British Association was of unusual interest, and not wholly because of its discussion of the future food supply of the world, but also because of his utterances on the subject of psychic research. He is not only president of the British Association, but also of the Society for Psychical Research, and he introduced some of its conclusions as coming within the realm of science. He recognized it as settled that there is such a thing as telepathy and that thoughts and images may be transferred from one mind to another without the agency of the recognized organs of sense, such as sight and hearing. He suggested that there must be some kind of a bridge which can be established between mind and mind, a something which will, by and by, be scientifically demonstrated."

For a further discussion of Prof. Crookes' ideas and high endorsement of the same, read the recent work by the world-famous French astronomer, Camille Flammarion, entitled "The Unknown," especially the first chapter, on "Incredulity."

But this is not all. There is another answer to the skepticism of physical science and to this we will address ourselves in the next issue of SUGGESTION.

Work is the grand cure for all the maladies and miseries that ever beset mankind.—Carlyle.

Rules for a Successful and Happy Life

BY REV. THOMAS B. GREGORY.

A YOUNG man in Brooklyn asks me to write an article which shall set forth, in "plain words," the "rules for a successful and happy life."

It is with great pleasure that I here attempt to comply with the young gentleman's request. I will endeavor to be both brief and "plain," and should it turn out that I am a bit positive, let it be remembered that one can afford to be positive when he is telling the truth—the truth that is borne out by the human experience of all the ages.

Following, then, are the rules of a successful and happy life, as attested by the aforesaid long experience:

1. Take care of your body. Sound physical health is the basis of everything else. To be sick is, in the overwhelming majority of instances, to be useless and miserable.

2. Be Honorable. Whatever else you do, don't make a football of your conscience. Respect it, venerate it, and, come what will, always aim to keep it free from all reproach.

3. Be Temperate. Leave alcoholic liquors absolutely alone. If you never trouble whisky, whisky will never trouble you. But the young man in taking his first drink takes the chance of being destroyed.

4. Be Sociable. This does not mean "take a drink." You can be sociable without doing that. By being "sociable" I mean taking a loving interest in your fellow men. We are made for one another, and the person who forgets this fact, or ignores it, will have to pay the penalty.

Don't be that most despicable of all the creatures that crawl around upon this planet—the Cynic. Don't despise anybody. Look for good in every one, and the chances are that you will not look in vain.

5. Don't Worry. Do the best you can, on principle, and let it go at that. When you have done your duty there is no further justification for alarm. Be true today—and let your thought of the morrow be serene.

6. Don't forget the value of little things. Little earnings, little responsibilities, little duties, little opportunities, will make or break you, according as they are appreciated or despised.

No matter how "trifling" the thing may be that is given you to do, aim to do it well. Make it a matter of conscience, and put into it, small as it may seem to be, the vim and earnestness of your best manhood.

7. Don't try to know too much about the things that are unknowable. You are a human being, and what the "angels" may know does not at all concern you.

Don't become a candidate for the insane asylum by trying to find out all about the things that are "not revealed."

If you have a wife, love her with a pure and holy love; if you have a baby, watch it grow and coo and kick; if you have neighbors, which you probably have, study to treat them with courtesy, with kindness and with justice—but don't twist your neck out of joint trying to see the "other side of the moon."

8. Don't be too selfish. Selfish, to a certain extent, we are obliged to be; but the man who "wants the earth" is pretty apt to live and die miserable.

Be satisfied with enough. Give the other fellow a chance. And try to be able to rejoice in his success as well as in your own.

These rules, if lived up to, will help you to be successful and happy. But what, after all, is success? And what is happiness?

The answer to this question leads me to the last fact to be remembered by you—that no "success" is worth striving for which, when realized, robs a man of his self-respect.

He is not rich, but poor, who, having succeeded, is ashamed of his success.—*Chicago Examiner*.

D*IE when I may, I want it said of me by those who know me best, that I always plucked a thistle and planted a flower, where I thought a flower would grow.*

—ABRAHAM LINCOLN

The People's Forum

THIS DEPARTMENT will be devoted to short contributed articles on any subject. The editor believes that every publication should give some space to the free expression of opinion on all questions. It is not necessary that any of the articles relate to any matter within the scope of this magazine.

Write clearly, briefly, sensibly on any topic in which you are interested, and space permitting, your letter will appear. Here is a chance for the Press Writers to get a new audience.—EDITOR.

Heaven and Hell

Editor SUGGESTION:—For thousands of years, poor, ignorant and suffering humanity has been deluded into the belief by a wicked priesthood that somewhere in the depths of space were located two distinct and well-defined countries, to which all men, women and children would finally go after death, and remain there forever ineffably miserable, or unspeakably happy.

This is the germ from which has sprung all the multitudinous forms of religion that have cursed the earth, and filled the world with fear and pain, sadness and sorrow.

To escape hell and to attain heaven, mankind has been coerced to believe that the priests must be sustained and supported, and that the gods must be worshipped and adored.

It will thus be seen that threats of hell and promises of heaven have been the only influences that the priesthood have ever brought to bear upon the human family to improve their morals, expand their minds, and raise them to higher planes of civilization and happiness.

When we reflect that fear and bribery have been the only instrumentalities used by the priesthood to reform the world, we need no longer wonder as psychologists that peace on earth has been delayed; we need no longer wonder that justice is still a stranger on the earth; we need no longer wonder that happiness has not yet visited the homes and hearthstones of the human race, for the merest tyro in the science of psychology knows that fear and bribery debase the mind, corrupt the morals and dwarf the manhood.

If rationalism could have spread among the various peoples of the earth thousands of years ago, the world today would be an Eden of happiness, far grander and more beautiful than the fabled Eden of old, and when the race does finally learn, as surely it will, that heaven and hell are not localities, but states of human mind, the good time sung by ancient bards, and longed for by the good and the great of all the ages, will overspread the earth, and the hateful priesthood, and their degrading religions will find an everlasting grave in the vast cemetery of the past.

May the happy day soon arrive when all men and all women will know that heaven and hell are not localities, but mental states. The good man is always in heaven, and the bad man is always in hell, and when science supplants religion, as surely it will at no distant day, and people learn that virtue is its own reward, the roar of cannon, and the shrieks of fratricidal strife will forever cease.

Muncie, Ind.

T. J. BOWLES, M. D.

MAKE yourself nests of pleasant thoughts. None of us as yet know, for none of us have been taught in early youth, what fairy palaces we may build of beautiful thoughts—proof against all adversity.—*Ruskin.*

Contributors' Department

Matter for this department should be short and terse. Don't waste words. Don't send long communications. Boil them down. Open to all.—EDITOR SUGGESTION.

Perfection of the Universal Plan

BY DR. GEO. W. CAREY, LOS ANGELES, CAL.

(Written for SUGGESTION.)

THE evolutionary concept is based in the belief that the universe, or mind, has at some time been low, and is getting higher. Eternal Mind, or Infinite Intelligence, continually operates, proceeds, vibrates or manifests, but never gets better nor higher. True, it commences a certain process and proceeds to completion. The fermentation process produced by acid and alkali is as good and high as the condition of calm and peace that results from it, for one was necessary to produce, not evolve, the other.

Men, women, animals, things, are parts of the universe, or one verse, not a diverse, and the parts must be perfect in order to produce a perfect whole. A machine is no better than its weakest part. When men everywhere realize there is no creation, but manifestation, or operation, with eternal self-existing material, they will intelligently use that which is at hand, instead of trying to evolve to that which they now are.

Let us have Being in the present, instead of becoming in the future. For it is with the Present—the Eternal Now—that we must deal, and not the dead past or the mythical future. All substance is "at hand" now.

PRAYER.—By ANNA HARRISON HIGGINSON, Monson, Mass.:

Prayer is communion and aspiration. Fervent prayer wields divine forces, and makes them ministries of blessing. Every prayer for the best, is eternally answered if we are at onement. To pray is to lift the soul into unison with the eternal goodness.

Prayer soothes, heals; it restores and yields the higher harmonies. Faith is all powerful, "Therefore, I say unto you, whatsoever things ye desire when ye pray, believe that ye receive them, and ye shall have them." Cultivate the Christ mind which is the full orb'd consciousness of divinity within.

What is Man?

BY ANDREW M. FRANTZ, Lancaster, Pa.

This is now, more than ever, the paramount question. Has he in anything the initiative or is he a mere cosmical element? Old things have passed away, before the light of modern science. Something new must take the place of past faiths and beliefs. Man's initiative belongs to the old, in the light of the new. But, we cannot say, as Dr. Bowles has said in the December issue of *SUGGESTION*, that "among all intelligent men and women it is now positively known that gods and devils and spirits exist only in the mind of ignorant men and women, who have no knowledge of nature and her eternal and unbreakable laws." Our knowledge of nature does not warrant such reckless brushing away of what is meant by the expression, God.

This expression means a great first cause which conceived, designed and constructed this earth and all else that exists. To ignore or deny this, is a manifestation of a lack of good understanding. The more light we obtain through the medium of science the nearer we come to God. Science is God's revelation to man. He makes this revelation, through the instrumentality of man. As ignorance and superstition are dispelled and truth shines forth the closer we come to God. Man may come very close to God—that is the all prevailing life energy in dwelling in the atoms of matter every one of which atoms is guided and directed by Him to fulfill His will and purpose concerning this earth. Man is simply and practically God's servant on earth, to do His will and execute His purpose. The little understanding man has is Godlike. Some have much more than others. These favored ones are leaders in human affairs. The primitive condition of this earth was crude. Its patent and hidden treasures of no use until discovered and developed by man, as we say, but in fact by God himself through the instrumentality of His servant, man. God is the author of all earthly improvements and all earthly progress, just as much as He is the author of the Sun, Moon and the stars. He made this earth for His own use and purpose and made man as and for His helper. While the heavens declare the glory of God a modern locomotive, steamship, printing press, electric car, etc., do so likewise. All is God's work and man is Godlike in degree and may be in fellowship.

E. C. KENNISH, 288 West Seventieth St., New York City, N. Y.: Baby is fond of music, though only four months old. She will stop crying at any time and smile when she hears singing. One day nurse had exhausted her repertoire of popular melodies without obtaining the desired result; baby would not go to sleep. The little one lay smiling, quiet and happy, but wide awake. Nurse as a last resort began to sing "Old Hundred." Baby's face puckered, her mouth opened and she wailed loudly. Thinking it merely accidental that baby should cry when the hymn was sung, nurse repeated the lively songs until baby smiled again through her tears. By way of an experiment the "Old Hundred" was repeated, but neither then nor on any subsequent occasion could this be done with any other result. The tears and wails of baby, always attested her unmistakable dislike to the ancient hymn. The psychological experiment was further tried upon the infant child of a neighbor, with like result. It always cried at the singing of "Old Hundred."

What was my surprise upon taking up a volume written by John Muir, the naturalist, to read what he has written of his experience with the Douglas squirrel of the Sierras. He whistled a tune to him to see how he would be affected by it. The squirrel composed himself upon the limb of a tree to listen. He sung and whistled more than a dozen airs, and as the music changed the eyes of the little animal sparkled and he turned his head from side to side. Other squirrels hearing collected on all sides, also chipmunks and birds. By the time he had sung or whistled all the popular airs he knew, the Douglas squirrel sitting through it all with his bright eyes fixed on the singer, until he ventured to give "Old Hundred," when he screamed, turned tail, and darted out of sight, his voice and actions leaving the impression of his having said: "I'll be hanged if you get me to hear anything so solemn as that." The rest of the hairy tribe also dispersed as though at a signal.

After this Mr. Muir was sitting one fine day in the coast range. It occurred to him that this would be a good opportunity to find out whether the squirrels and birds of this region also disliked "Old Hundred." The ground squirrels were abundant and he began by singing to them the airs which had pleased the Douglas of the Sierras. They all stopped eating, stood erect and listened patiently until he came to "Old Hundred," when every one of them rushed to their holes and bolted in, their feet twinkling in the air a moment as they vanished.

. . .

Two Opinions

OPINION I.

WILLIAM DYKE, Sherman, Tex.: Suggestion Publishing Company, Chicago. Gentlemen: Enclosed find \$1. for which please send me SUGGESTION for 1906 and the book Auto-Suggestion, as per advertisement in December issue of SUGGESTION.

I think the one article, "Vast World Problems," in December issue worth a year's subscription alone. Such articles, given wide circulation, would do much good in this great country of ours, which appears to be badly drifting in some respects. Should also be pleased to receive catalogue of other publications along this line and evolution.

OPINION II.

H. Z. E. PERKINS, 1524 Conery St., New Orleans, La.: Editor SUGGESTION. Dear Sir.—Enclosed find postoffice order for \$1.80, of which \$1.55 is for renewal of my subscription to SUGGESTION along with McClure's, according to your clubbing offer. The 25 cents is for a copy of Auto-Suggestion, which you offer to old subscribers upon renewal. Now, I hope I am not expecting too much for my money. If so, just say so and I will do the square thing.

Now I must take you to task. Why do you print such rot as that piece called "Vast World Problems," by Prof. Larkin, in the December number?

It is, of course, well known that pre-natal influences are of great potency, but only when they form an intimate environment for the expectant mother. Such a woman actively engaging in crime or indulging evil passions would undoubtedly affect her offspring, but to say that the normal and fairly pure-minded woman, who makes up the bulk of the mothers of the land, are so evilly worked upon by the general news of the day as to bring forth a race of moral monsters, is the most fantastic notion ever heard of and is entirely unsupported by evidence or, rather, the evidence offered can be made to prove anything one chooses. Why may I not contend that the general disgust and detestation, to which this author himself bears witness, is bound to produce a much purer generation because the mothers will influence their children to hate the odious things now before us. If such a rule worked at all it would work both ways. Furthermore, when the author breaks forth and says that history shows nothing to match "our reeking era," he loses all sense of proportion and merely makes wild statements.

If I thought that SUGGESTION was about to become a dumping ground for miscellaneous, half-baked notions, I should be obliged to change my opinion of it, which has always been that among all periodicals devoted to sense and clear thinking it is without an equal. The monthly articles by Dr. Parkyn and Dr. Krebs are alone worth the subscription price. I shall not change my opinion just yet, and to prove my confidence I send herewith some names of my friends, to whom you may send sample copies.

* * *

CARRIE A. COLE sends the following verses written by A. CLARK WELCH, Watertown, N. Y.:

Do It Now

"Do it Now" is a motto I read in a journal one time
That struck me so forcibly I'll put it in rhyme.
Though it's not my calling, I'll do it somehow,
And since I've decided, I'll just do it NOW.

Young men, there's a lesson in this motto for you;
You may not see it now, but it's all the same true.
So, if you would like to succeed, just make it your vow,
To do your whole duty, and DO IT NOW.

There's much to gain, and nothing to lose,
But be sure the right way to always choose;
And in ages that follow the world will know how
To conquer and win, and the secret of course is just DO IT NOW.

* * *

MISS B. L. CRIPPEN, Monrovia, Cal., sends the following: "Resolved, to play fair; to speak true; to hold sacred my pledge, my friendships and my obligations; not to ask another to do aught I dare not or would not do myself; above all, ever to keep well in mind that wealth is no corollary of worth, and success no evidence of character."

* * *

Jump In

The fact is, that in order to do anything in this world worth doing, we must not stand shivering on the bank and thinking of the cold and the danger, but jump in and scramble through as well as we can. It will not do to be perpetually calculating risks and adjusting nice chances. It did all very well before the flood, when a man could consult his friends upon an intended publication for one hundred and fifty years and then live to see its success for six or seven centuries afterwards, but at present a man waits, and doubts and hesitates, and consults his brother, and his uncle, and his cousin, and his particular friends, till, one fine day, he finds that he is sixty-five years of age—that he has lost so much time in consulting his cousins and particular friends that he has no more time left to follow their advice.—*Sidney Smith.*

Physical Culture

Health Culture for Women

BY MARY W. BUTLER.

THE pelvis of woman is broader than that of man; this is as it should be, and in the well proportioned woman the curve from shoulder to waist and waist to hip is truly a line of beauty.

The broad hips, well developed shoulders and chest, with the delicately rounded waist line, that is neither pinched nor compressed, are not only artistic and beautiful, but prove to be health's strongest ally as well. A "talent," indeed, that is well worth appreciating, guarding, and using for the benefit of your life, present and future; but it carries with it a slight handicap that acts as a mechanical difficulty, for it makes a graceful walk a trifle more difficult to attain and increases the tendency most women have to waddle. In the wide pelvis also may be found the reason why women are more liable to be knock-kneed than men; and this is a deformity we much prefer to avoid.

Knowing that broad hips may make the walk more or less ungraceful, we should strive to teach girls and women the proper management of their legs and feet. Forewarned is forearmed. A graceful walk can be cultivated if we start in time.

Stepping exercises, balance board walking, tiptoe walking, fancy steps; first alone and later in combination with graceful arm movements to make the leg work more reflex, are to be advised, together with swaying exercises, combined with slow transfer of body weight from one foot to the other.

All these exercises will tend to strengthen the knees and ankles, and graceful movements will unconsciously take the place of awkward ones. By continued practice habits may be formed that will aid beauty of motion and give perfect self-control.

"Habit is a cable; we weave a thread of it every day, and at last we cannot break it." How painfully true of bad habits this is the extreme coffee drinker, cigarette smoker, and opium eater will tell you; and I assure you that habit counts in the making or marring

of our lives in more ways than one; and just as habit in manner and address may make or lose friends for us, and postural habits cause in time serious deformities, habits of gesture or motion may tend toward health or ill health, grace or awkwardness, as the case may be.

Cultivate, then, with diligent care, a good carriage and graceful walk, and in time it will become a part of yourself—characteristic of you—a habit woven daily of fine threads till it has become so strong that you may depend upon it even in the case of sudden emergencies.

From the habit of imitating, in merry mockery, a certain awkward or self-conscious gesture common to one of your friends, sooner or later you will be sure to unconsciously form the habit yourself, and when you suddenly awaken to the fact that the gesture has become a part of yourself you will find it a most difficult fault to correct.

We are all natural imitators, consciously or unconsciously. Let us, then, strive to imitate the good and true and beautiful in word, manner, and bearing, in gesture and tone. Cultivate the highest ideals, of mental, moral, and physical perfection; and never cease striving to reach the same; for it is only through constant work, daily practice over and over again, that we can ever hope to even approach perfection.

Remember that dangerous habits seem to be far easier to form than safe ones. I do not know why, but it certainly is easier to form the habit of lounging, standing badly, walking badly, or sitting badly than to form hygienic habits that are at once graceful and wholesome.

As Charles Kingsley says: "Practice, and I believe practice alone, will teach us to restrain ourselves and conquer ourselves. Experience, and I believe experience alone, will show us our faults and weaknesses." And while it takes many of us all too little practice to adopt evil ways and dangerous postures, it takes a lifetime to train and keep the body, mind, and soul in perfect harmony.

It is easier to neglect the daily gymnastic practice than to take it regularly, even though conscience pricks and health demands our attention, for it is so easy to fall into the way of letting the ten minutes allotted to physical culture work slip by night and morning, while we sleep till the last minute or sit up till too tired to lift an arm; and it is so hard to force oneself to the task day after day, week after week, month after month; but if we only persist it will become one of our habits, and year after year we'll derive the benefit therefrom.

"How soon shall I begin to receive any benefit from this work, and how long must I keep it up?" I was once asked by a lady to whom I had given some special exercises for developing the muscles of thigh and calf and reducing superfluous flesh.

"You will begin to receive benefit the instant you begin to practice," was my answer, "though you may not see any physical result for some weeks, and you should continue to take your exercises every day of your life."

How long should we keep it up? Always!

How long do we keep it up? Alas, it is too apt to be a passing fad, the whim of an hour, or if in desperation it is resorted to as a corrective measure we work hard and earnestly till we are pronounced cured, the spine straight once more, and then we are too apt to drop it altogether.

We must not neglect our bodies, and it is just as necessary that we should exercise as that we should breathe and eat.

The woman who is slightly knock-kneed must not be discouraged, for, while free gymnastics will not cure this deformity, special gymnastic work, faithfully practiced, is sure to give her such control of her extremities that she may walk, stand, and move with ease and grace.

Particular attention should be paid to the knees of all growing girls and young women, and exercises given them to strengthen the ligaments and joints. They should be encouraged to skip, run, jump, and play romping games; also to enter into outdoor sports, always remembering, however, that naturally they have neither the muscular strength nor the endurance of the other sex, and so should never be allowed to overdo, but instead always be held well within the limit of individual endurance.—*Inter Ocean*.

Breathes Hours After Death

VICTIM OF POISON RESPIRATES THOUGH HEART CEASES TO BEAT.

St. Louis, Dec. 20.—For an hour after Miss Rosie Fischer had been pronounced dead of carbolic acid poisoning at the city dispensary this morning and her heart had ceased to beat she continued breathing spasmodically. Dr. W. S. Lawrence said the breathing was due to reflex spinal action, and though breathing after death is very rare, it is not unknown to medical science. He refused to allow the removal of the body to the morgue until the breathing had ceased.—Special to the *Record-Herald*.

Experiences

Were They Spirits?

My mother is a most sensible woman. She is far from hysterical or imaginative. Her judgment is calm, impartial, judicial. I would trust her to give an accurate, impartial account of any occurrence she had witnessed as I would trust few others. She doesn't believe in signs or spiritualism, but she has had some experiences which she cannot explain. She rarely refers to them, and has no theory to offer. She only knows what she has seen and felt.

Her first experience of an unusual nature occurred when she was about eighteen, upon the death of her elder and much-loved brother. The evening after his death she had a most peculiar and distinct feeling as of his presence at her side, though she knew his dead body lay in another room. She had no fear but only joy at the feeling of his presence. Twelve years later she had another and stranger experience. The summer previous there had been a family boarding next door who had a little daughter, familiarly called "Tottie." She and my sister Lelia were about the same age and they played together constantly. The next January Lelia died of scarlet fever, and, about the same time (as we afterward learned) Tottie died in her far-away home.

It seemed to my mother that she could not be comforted. She could not even recall the features of her dead child, and used to wish she might dream of her. But no dream came to comfort her. So the months passed by until in June another little daughter brought some degree of consolation with her. When the new baby was a few weeks old and the feeling of longing for the sight of the dead child had *somewhat* passed away, my mother sat one evening with the baby in her arms, singing a lullaby. She faced the window, and had no thought of any but the living in her arms, when, glancing out through the window, she saw in the air, just above the tree-tops, two childish figures. They were Lelia and Tottie, hand in hand, as she had so often seen them during that happy summer. Very distinctly she saw their faces and their clasped hands. They seemed clothed in some flowing white garments. The lower part of the form seemed more indistinct, as if partly enveloped in some cloud-like substance.

As she gazed intently they seemed gradually to fade from her sight, until there was only the blue sky and the distant clouds to be seen above the tree-tops.

Were they spirit realities hovering near, and was the veil lifted for a moment between herself and the unseen world? Was it only the "substance of which dreams are made" sent to comfort? If so, why was it not sent when she so longed for some manifestation—even a dream presence—that she might recall the dear features? Now when the desire was less strong it had come unlooked-for and unsought, in broad daylight. At any other time it would have seemed more like the product of an overwrought imagination, or of her strong desire, but it came when she felt calm and comparatively happy, and was thinking only of the child in her arms.

About a year later this child died, but there was never any extraordinary experience connected with this event. Not long after that, however, my father's mother died. She had been ill for several days, and one evening my mother had so strong a feeling that the room was full of the spirits of my grandmother's friends, that she felt sure death was coming soon—as it did that night.

At the time of her own mother's death there was nothing unusual, but nearly ten years after her form appeared to my mother in broad daylight under the following circumstances: My father was planning a trip through the southwest, and urging my mother to accompany him. During the time she was considering the matter, she was one day standing at the kitchen sink washing some dishes. At her left was a window set high from the floor, as the kitchen was in the basement. A sidewalk ran almost level with the window. Something caused her to turn her head slightly when she saw what appeared to be her mother, dressed as she always had been in life, a shawl about her shoulders (it was November), and carrying a small basket. Her face was turned toward the window as if she were looking down to see if anyone were in the kitchen, and she seemed to be smiling. Nothing could have seemed more natural and lifelike. As my mother looked this too faded gradually away.

All of us urged my mother to take this trip, and she finally went. During her absence one of my children died, and the fact that she could not be near during his illness seemed to add to her grief. Whether she ever connected her mother's appearance to her with the death of this child I do not know. I did not know of the occurrence until long after when a group of friends were talking of supernatural things and my aunt (who was visiting my mother at

the time of this appearance), spoke of it and asked my mother to tell us about it. I have wondered since if it was not this appearance which made her so unwilling to go away.

But, if it was a spirit, why did it come? If it came to my mother as a warning not to go, why was it not sent in such a manner as to have an unmistakable significance?

In connection with the death of this child there was a strange fulfilment of a dream which may be of some interest.

A very capable and intelligent young woman was doing my housework at that time. Shortly before my little boy died she dreamed that she was going up a certain hill just outside the town. She seemed to be going to a funeral, though she rode in a large three-seated wagon belonging to one of our neighbors. Mrs. G. . . . , our neighbor, sat beside her and Mrs. G. . . . 's son drove the team of black horses. (They also owned a team of white horses.) There were other persons in the wagon, but this young woman didn't know who they were.

I knew nothing of this dream until after its literal fulfilment, but she told a friend who was in the house, declaring that she knew "something was going to happen." The child was then very ill and had been for sometime, but my friend laughed away the thought of any impending danger connected with the dream. "Why should you be going up Jefferson Hill to a funeral?" my friend inquired. "I do not know," she replied, "but some of my friends are buried up there."

A few days later the child died, and not finding any lots available in the nearer cemetery, we bought one on Jefferson Hill. The funeral services were held late one afternoon and early the next morning we planned to have a private burial, the members of the family only going to the cemetery. But these neighbors who owned the black horses asked if we had any objection to their going with us. They would take their large wagon and if anyone else cared to ride with them there would be plenty of room. The young woman of the dream had been extremely kind during all the sickness and I wanted her to ride in the second carriage with some of my friends and so instructed the undertaker. After we had entered our carriage, however, the undertaker placed someone in the place I had designed for her, asking her to ride with our neighbors; and other friends whom we had not expected, and who were unknown to the young woman, were also placed in the large wagon.

Thus, by a combination of unforeseen circumstances, the dream was literally fulfilled in every particular. But why such dreams?

What causes them? Why are they sent? What purpose do they serve? This knowledge of the circumstances connected with the funeral could not have been present in any other mind, and so perceived by her sub-conscious (or super-conscious) mind. Is there a spirit world constantly about us, and are some natures more keenly attune to it so that they occasionally catch glimpses denied to others? Are these glimpses vouchsafed to arouse our curiosity so that we may inquire more deeply into the unseen world about us? When I see to what extremities of foolishness some are led by their interest in supernatural manifestations I feel that the evil of such inquiries overbalances the good. But these things I know to be true. They happened to sensible and intelligent people. Yet I ask again, of what particular use were they?

CAROLINE V. G. WARDLE.

Oak Park, Ill.

Are You You?

BY EDMUND VANCE COOKE.

ARE you a trailer or are you a trolley?
 Are you tagged to a leader through wisdom and folly?
 Are you Somebody Else, or You?
 Do you vote by the symbol and swallow it "straight?"
 Do you pray by the book, do you pay by the rate?
 Do you tie your cravat by the calendar's date?
 Do you follow a cue?

Are you a writer, or that which is worded?
 Are you a shepherd, or one of the herded?
 Which are you—a What or a Who?
 It sounds well to call yourself "one of the flock,"
 But a sheep is a sheep, after all. At the block
 You're nothing but mutton, or possibly stock;
 Would you flavor a stew?

Are you a being and boss of your soul?
 Or are you a mummy to carry a scroll?
 Are you Somebody Else, or You?
 When you finally pass to the heavenly wicket,
 Where Peter the Scrutinous stands on his picket,
 Do you think it will do?

[From the May issue of *The Question*, a magazine devoted to good advertising, Chicago. Copyrighted. Reprinted by special permission.]

ANIMAL PSYCHOLOGY

IN this department will be published occasionally articles, clippings, contributions, etc., regarding psychic powers in the animal kingdom. Any one interested in animals is requested to send data for this department. Newspaper clippings narrating instances of intelligence, reasoning powers, devotion, etc., in animals will be gladly received.

In a letter received from the secretary of the "Independent Order of Good Templars," Syracuse, N. Y., we find the following:

"A little incident happened here. An English mastiff had a cataract growing over one eye and was taken to an oculist who removed it. Some months later it was noticed that it was growing again and ought to be attended to. Some days after the dog came home with his head bandaged, and to the astonishment of the family, who inquired of the doctor who treated him before, it was found that the dog came to his office and that the doctor, finding another operation necessary, performed it without the least resistance from the dog."—*Our Dumb Animals*.

From an address by CANON ROWNSLEY:

"Some of you, my friends, followers of the gentle Christ, come to worship, nay, come to the Supper of our Lord, wearing 'egret' plumes or 'ospreys' in your hats and bonnets. Do you realize that this 'egret' plume grows on the bird's back only at the time of nesting, and that to obtain one such feather involves the cruel death not only of the beautiful white mother heron, but of the whole nestful of its nearly-fledged offspring? What a price to pay for the pleasure of an egret plume! What a travesty of religion to be able to come into church decked with an egret feather and sing in the words of the Benedicite: '*O all ye fowls of the air, bless ye the Lord! praise Him and magnify Him forever!*' What a mockery to kneel at Holy Communion, take the soldier's oath of allegiance unto the Lord—that gentle Lord of all compassion and mercy, that Lord who said '*Consider the fowls of the air!*' who told us that not a sparrow falls to the earth unregarded by their Heavenly Father!"

* * *

Mind in Man and Animals

Students of psychology and students of animal life have not yet agreed on how far we should go in attributing to the lower animals, or even to the higher ones, the rudiments of mind. In popular phraseology the question runs, "Do animals think?" or sometimes, "Do animals reason?" and the definition of the verbs in these questions is usually transferred without change from our human psychology. Sometimes the problem is stated thus: "Is there an animal psychology?" to which a French biologist, Mr. Pierre Bonnier, retorts by asking, "Is there a human psychology?" This latter question, which is the title of an article contributed by

Mr. Bonnier to the *Revue Scientifique* (Paris, November 18), the author answers in the negative, explaining that he means that psychology being, according to his view, only a department of physiology, it is common to all living beings and is not restricted to mankind any more than is anatomy or physics.—*Literary Digest*.

Cruelties of the Christmas Season

IT is not unusual to read, at this time of the year, says the *Literary Digest*, Dec. 23, 1905, much about the sufferings of the shop assistants and clerks, and the overladen postmen and expressmen, but it remains for a humanitarian to draw our attention to worse "barbarities" of the season. Our informant, Ernest Bell, of London, chairman of the Humanitarian League, makes a vehement protest against the carnival of slaughter of dumb animals for the Christmas market. "It seems," writes Mr. Bell, "that the genius of the people has inclined more to the pagan ideal of festival than to the religious," with the result that our "observance of one of the most sacred of the Church's festivals has been allowed to degenerate into a species of carnival." Mr. Bell continues (in *The Humane Review*, London):

"Pleasures there are, undoubtedly, and they are the deepest and most real for those who can enjoy them, which bring no pain to any fellow-creature. Such only we might expect to find at this season of 'Peace on earth' and 'Good will toward men.'

"How little is this the case is shown by the literature of the season, which is said to reflect the public taste. Where can one open any book or paper on the subject, or any so-called Christmas number, but a prominent feature is the promise of high feeding? Even the dainty Christmas cards show us arrangements of robins sitting on Christmas puddings, slaughtered birds hanging up by their legs, huge joints on dishes, and foaming tankards of beer, as though these represented the most appropriate means of commemorating the birth of the Prince of Peace."

Ideas go booming through the world louder than cannon. Thoughts are mightier than armies. Principles have achieved more victories than horsemen or chariots.—W. M. Paxton.

BUSINESS PSYCHOLOGY

EDITED BY PROF. P. J. MAHON, FACULTY SHELDON SCHOOL
CHICAGO

THIS DEPARTMENT is devoted to the application of the principles of Psychology to the practical affairs of business; it will be especially valuable to young men and women entering upon a business career; stenographers, clerks, salesmen, managers, merchants, etc., will find here timely articles on the science of business salesmanship. All communications and questions for this department should be addressed to the editor, Prof. Mahon, 1002 Republic Building, Chicago

Making a Start

TO think and to do. To plan and to perform. Is not that the whole routine of business activity? Is it not, in truth, the whole program of life itself? And this being the case, is it not also the only highway to achievement and success? In any field we can only "get there" by thinking and doing.

Now, of these twain the thinking takes first rank, since we know that all action grows out of thought. Hence we face the problem of *how* and *what* we shall think so as to march direct to our goal.

We must begin this very day—that is the main point. Yesterday is done with and gone forever. Only its lessons and progress remain to us. Tomorrow is not yet ours for either thought or action. It is today we must think and act, if ever. Our sole dependence is the now-time. When we firmly grasp this truth we have already

It is a good start in the morning to take a brief mental outlook in the duties of the day, or at least on all the chief ones. It is granted that we are in the place or calling of our choice and know its full scope, as well as its demands. We can easily tell which of these are vital and which merely casual. Many workers find profit in jotting down a list of the vital duties, with a few in the nature of "extras" on the margin. The time is by no means wasted that you give to this forecast of the working day. Orderly thought begets orderly action. The clear outlook makes you master of the situation.

With this chart in your mind take up the pace. It is well to give first attention to the harder duties, but be sure only to take up one at a time. Don't have any mixing. Let the others wait their turn. Give to the one all the powers of your mind and see that it is well and thoroughly done. No duty is so trivial as to be done heedlessly. No task is so weighty but it will yield to a stout and per-

sistent will. Let excellence and completeness be your aim in each and all. Try to do each better than you ever did it before. Some things you should try to do better than any one else can do them. But think of them in orderly sequence. Do them and finish them only one at a time. As each task is thus brought to an end, the mind will be freshened and strengthened for the next.

Do the next task in the same spirit and with the same earnestness as if it were the task of your life. And so keep moving on. If you have necessary incidental duties, or the charge of other workers, you must school yourself to attend to them without getting off the main track.

If breaks or accidents occur be sure and not get ruffled. Possess your thought in patience and good temper till the trouble is past. Then take up the work just where it was hindered and go on with your various items as if nothing had happened.

But do not fancy you are alone in this working world. In so far as you work with or meet others, you must not fail to be courteous and kind to them. Never miss the chance to say a cheery word or lend a helping hand to whom it may benefit. This delays nothing; it is the best part of your day's success. It stands for sweetness and growth in character.

In the daily lives of all are some duties that custom has made mechanical. They call for no special mental effort. Often while doing these you may dwell on your possibilities. Think of new measures. Think of wider fields. Think of larger results or nobler ideals. But do not waste thought on what is foreign to the main issue. You are on the journey to success and it is a serious undertaking. You cannot afford to let toys or pastimes take the place of a great purpose. Remember you have only today. The whole range of your success may depend on some thought of this one day's work. In this day's possibilities may also be the new opening that leads to a triumph greater than your fondest dreams.

And what is all this but an advice on concentration? As you concentrate your thoughts on any single matter which is near your heart, so you must concentrate them on the duty of each passing day. This is the price of success. Always take care of today's success and the success of your life work will take care of itself. It is in part by dwelling on this need for concentration that the Sheldon School makes such a hit in teaching business science.

No one who cannot master himself is worthy to rule.—Goethe.



REVIEW NOTES



Authors or publishers of books dealing with subjects within the field covered by SUGGESTION are invited to send short review notices (with copy of book) which will be inserted in this department.

Books

AUTO SUGGESTION; what it is and how to use it for health, happiness and success; by Herbert A. Parkyn, M. D., linen cloth and gold; 192 pages; printed on heavy paper; a book for thinkers.

This book has been mentioned several times in this magazine and it has met with a wonderful sale. Several editions have been printed, and over 6,000 copies have been sold or given as premiums.

HOW TO USE AUTO-SUGGESTION.

This book contains many of the articles written by Dr. Parkyn on auto-suggestion for SUGGESTION, the magazine of the New Psychology, with additional matter. It tells how to overcome physical troubles by auto-suggestion; how to improve the memory; how to overcome nervous troubles; how to become optimistic; how to build character, and how to become successful in the various pursuits of life. This book gives explicit directions as to the use of auto-suggestions, and how to develop the inherent psychic powers.

The book contains fifteen chapters, and is written in simple, plain language, so that anyone who reads it can understand it and thereafter will have no difficulty in intelligently and practically employing auto-suggestion in a thousand ways to his lasting benefit.

This book will be welcomed by every student of Suggestive Therapeutics, and by all who are in search of health or happiness or success. Everyone has within the power to satisfy all rational desires; it is a question of knowing how to apply these powers of mentality and thought force. Thought tends to take form in action; as a man thinketh in his heart, so is he—these statements are the text on which Dr. Parkyn's book is written.

Many books and courses of study in mind and body culture or success and personal magnetism have been presented to the public at prices ranging from \$10 to \$100; in this volume—*Auto-Suggestion*—we have the essence of them all; we have explained the underlying principles which have been unknowingly used in many forms of re-

religious belief, systems of cure and health and mind culture. Dr. Parkyn's book is the only practical work on Auto-Suggestion. Here is the table of contents:

Chapter 1.	Auto-suggestion. What it is and how it operates.
" 2.	Auto-suggestion. Its effects and how to employ it to overcome physical troubles.
Chapter 3.	Auto-suggestion. How to employ it to overcome mental troubles.
" 4.	Influence of early auto-suggestions for the forming of character.
" 5.	Auto-suggestion for the formation of habits.
" 6.	Auto-suggestion and personal magnetism to overcome mental troubles.
" 7.	The cultivation of optimism through auto-suggestion.
" 8.	Auto-suggestion for developing concentration.
" 9.	The achievement of success through auto-suggestion.
" 10.	Auto-suggestion and success.
" 11.	Auto-suggestion on developing concentration.
" 12.	Auto-suggestion. Its influence on health in the winter.
" 13.	Auto-suggestion. The diagnosis and treatment of a typical case of chronic physical suffering.
" 14.	Auto-suggestion. The basis of healing.
" 15.	How psychic pictures are made realities by auto-suggestion.
" 16.	Auto-suggestion. The basis of healing.
" 17.	How psychic pictures are made realities by auto-suggestion.

Edition de Luxe

One hundred and fifty copies have been printed on the finest quality of antique laid paper; each copy is numbered and contains the signature of Dr. Parkyn. This edition is bound in flexible leather and silk, gilt top, gold leaf stamping, special title page, and contains the signature of Dr. Parkyn. This edition is bound in flexible leather and silk, gilt top, gold leaf stamping, special title page, and contains the signature of Dr. Parkyn. Price, mailed \$2.50; with one new subscription or renewal, \$3; foreign, \$3.50. Any name or initials will be stamped on the cover in gold leaf without extra charge.

How To Get a Copy

GET one new subscription to SUGGESTION and a cloth-bound copy of Auto-Suggestion will be mailed to any address as a premium.

NEW subscribers and renewals may have a cloth-bound copy by adding 25 cents to their remittance.

NEWSDEALERS will be supplied by A. C. McCLURG & Co., Chicago; I. N. Fowler & Co., 7 Imperial Arcade, London, England.

SEND subscriptions and requests for premium copies to 4020 Drexel Boulevard, Chicago.

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Announcement

MESSRS. A. C. McCLURG & CO. announce that they have just completed arrangements for the publication in this country of the authorized English translation of Louis Elbé's "La Vie Future"—a work which, when published in Paris a few months ago, was the authorized English translation of Louis Elbé's "La Vie Future"—a work which, when published in Paris a few months

ago, created a tremendous stir in scientific and religious circles throughout France.

The fundamental question of "The Immortality of the Soul" has disturbed the great thinkers of all ages, and for the solution of this eternal enigma humanity still seeks in vain; and in "The Future Life"

M. Elbé presents a mass of scientific evidence and data that is startling and convincing.

The book now in press is divided into two parts; the first part being devoted to the Idea of the Survival, as considered by the Primitive races, and the second to Deductions drawn from the Fundamental Sciences.

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Mental Healing

THOSE interested in mental or psychic healing, or suggestive therapeutics, should send name and address for information regarding a 400 page book which deals fully with the entire question of mind cure; it is scientific, and gives ample directions for the treatment of

all diseases by psychical means; at the same time the physical requirements of the body are not forgotten and the natural laws relating to nourishment are made clear. Every one practicing any system of

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Multiple Personality

(Special to the Record-Herald.)

NEW YORK.—Persons who love to be fascinated on the border land of the occult—where multiple personalities of the past take palpable corporeal form, where the astral rooms at will, and spirits are occasionally heard from—will be glad to learn that a well-known

Boston physician has been as successful as Janet, of Havre, in discovering three personalities in a patient. A book, of course, has been the result, called by the author, Dr. Morton Prince, "The Dissociation of a Personality: A Biographical Study in Abnormal Psychology," and published by Longmans, Green & Co., who, by the way, brought out a

few years ago that remarkable two-volume work by Frederic W. H. Myers, which possibly lifted the veil of the unknown and unknowable a trifle higher than it had ever been authentically raised before.

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Dr. Prince, who is professor of diseases of the nervous system at Tufts College Medical School, and incidentally connected with the Boston City Hospital, calls his subject "Miss Christine L. Beauchamp." He describes in great detail and in language comprehensive to layman as well as specialist, the conditions under which the different personalities developed, the way in which they could adapt themselves to social life and how they failed to do so. "The Hunt for the Real Miss Beauchamp," which occupies the second part of the book, might be called a detective story in psychology. The author, perfectly conscious of the delicacy necessary in giving publicity to a human phenomenon who, in private life, is a refined, sensitive person, limits all account of personal and family characteristics to "the narrowest limits that are compatible with the requirements of the case." But he adds that if he were not engaged in a serious psychological study he would feel like entitling his volume "The Saint, the Woman and the Devil."

* * *

TRIGGS' MAGAZINE; a magazine with a purpose and personality behind it; Oscar L. Triggs, editor. This magazine is founded to represent the New Spirit in literature, education and social reform. It will be an exponent of Fellowship and the Higher Democracy. It is for people who are unafraid and "irrepressible," who cannot be "outfaced by irrational things," who love life and action, for out-door people and those who touch reality.

A change is coming; do you wish to keep informed concerning it?

The magazine advocates reform in all lines of activity, and stands for co-operation and individuality. \$1.00 per year. Send for sample copy; 358 Dearborn St., Chicago.

* * *

THE EVERY DAY BOOK. Published by Elizabeth Towne, Dept. 17, Holyoke, Mass. This is a book for New Thought people; it is a handsome book, pleasing and artistic; beautiful binding, paper and printing. It has a thought for every day in the year—thoughts taken from the pages of brightness and optimism. And there is a dash of the occult for those who are addicted to symbolism and colors and zodiacal signs and birth stones, and talismans and so on—all harmless and pretty.

There are blank pages for jottings. The book will please all kind souls who have evolved. Nothing more need be said; price, \$1.10.

Here are a few of the selections, just to show the wealth of thought represented:

Every common day is clasped and jeweled.—*Sel.*

* * *

You are just as beautiful as your thoughts and acts make you.—*L. A. Mallory.*

* * *

Character must ex-press or ex-pire.—*Elizabeth Towne.*

* * *

We may make of ourselves that which we must desire.—*Sel.*

Where shadows come, the light is somewhere near.—*S. Virginia Lewis.*

* * *

I am a part of you, and you of me,
Some day this truth will shine
To all the world, and it will make us free.

—*J. A. Edgerton.*

* * *

My own must come to me.—*Emerson.*

* * *

So give back the smile,
'T will be worth while,
Sunshine will come to you.

—*Beatrice Enos.*

* * *

All the reasonings of a man are not worth one sentiment of a woman.—*Voltaire.*

* * *

Difficulties are things that show what men are.—*Epictetus.*

* * *

THE WORLD-LAW of our World-Teacher Siddhartha-Buddha, Prince of Kapila-Vastu in India. According to Hindoo-Historical Tradition, and with aid of Edwin Arnold's "Light of Asia." Self Publication; pamphlet; 22 pp.; gratis. Oswald Kaestney, 1124 Pacific Ave., Tacoma, Wash.

* * *

SABINA. By Helen R. Martin, author of "Tillie: A Mennonite Maid." 12 mo. 233 pages. Price, \$1.25. New York: The Century Company. Little Tillie, the Mennonite Maid, who was Helen R. Martin's first creation, came to us from another world. From this same out-of-the-way world of the Pennsylvania Dutch, but from among the Amish, instead of the New Mennonites, comes Sabina, the heroine of Mrs. Martin's new novel. The Amish are quite as quaint and curious as the New Mennonites. Sabina, except for unusual beauty, differs little from her passive relatives; and yet what makes of her a remarkable character and gives point to the tragic little tale is the curious psychical quality of the girl's mind. Now and again, and always as a forerunner of family disaster, there comes to the girl a vision of a face. An artist comes down and boards with this Amish family to gather material for some sketches. He seems wonderfully fascinating to Sabina, used only to the broad-brimmed hats and stolid faces of the farmer lads round about. His coming is the beginning of a pathetic little love story, to which the occasional vision of the face adds a tragic note, ending—but the ending is too unusual to spoil by telling.

The psychic phenomena described in the story is not fictitious; at least, this is the claim made by the author who vouches for its reality.

This, That and the Other

Food and Study

A COLLEGE MAN'S EXPERIENCE.

ALL through my high school course and first year in college," writes an ambitious young man, "I struggled with my studies on a diet of greasy, pasty foods, being especially fond of cakes and fried things. My system got into a state of general disorder and it was difficult for me to apply myself to school work with any degree of satisfaction. I tried different medicines and food preparations, but did not seem able to correct the difficulty.

"Then my attention was called to Grape-Nuts food and I sampled it. I had to do something, so I just buckled down to a rigid observance of the directions on the package, and in less than no time began to feel better. In a few weeks my strength was restored, my weight had increased, I had a clearer head and felt better in every particular. My work was simply sport to what it was formerly.

"My sister's health was badly run down and she had become so nervous that she could not attend to her music. She went on Grape-Nuts and had the same remarkable experience that I had. Then my brother, Frank, who is in the postoffice department at Washington city, and had been trying to do brain work on greasy foods, cakes and all that, joined the Grape-Nuts army. I showed him what it was and could do and from a broken-down condition he has developed into a hearty and efficient man.

"Besides these I could give account of numbers of my fellow-students who have made visible improvement mentally and physically by the use of this food." Name given by Postum Co., Battle Creek, Mich.

There's a reason. Read the little book, "The Road to Wellville," in pkgs.

The three-days-old baby bee develops into a queen bee, a gentleman drone, or a common worker and desexualized drudge, just according to his daily diet.

Coffee vs. College

STUDENT HAD TO GIVE UP COFFEE.

SOME people are apparently immune to coffee poisoning—if you are not, Nature will tell you so in the ailments she sends as warnings. And when you get a warning, heed it or you get hurt, sure. A young college student writes from New York:

"I had been told frequently that coffee was injurious to me, and if I had not been told, the almost constant headaches with which I began to suffer after using it for several years, the state of lethargic mentality which gradually came upon me to hinder me in my studies, the general lassitude and indisposition to any sort of effort which possessed me, ought to have been sufficient warning. But I disregarded them till my physician told me a few months ago that I must give up coffee or quit college. I could hesitate no longer, and at once abandoned coffee.

"On the advice of a friend I began to drink Postum Food Coffee, and rejoice to tell you that with the drug of coffee removed and the healthful properties of Postum in its place I was soon relieved of all my ailments. The headaches and nervousness disappeared entirely, strength came back to me, and my complexion, which had been very, very bad, cleared up beautifully. Better than all, my mental faculties were toned up, and became more vigorous than ever, and I now feel that no course of study would be too difficult for me." Name given by Postum Co., Battle Creek, Mich.

There's a reason. Read the little book, "The Road to Wellville," in pkgs.

Bishop Doane and His Dog

I AM quite sure he thinks that I am God—
 Since he is God on whom each one depends
 For life, and all things that his bounty sends—
 My dear old dog, most constant of all friends;
 Not quick to mind, but quicker far than I
 To Him whom God I know and own: his eye,
 Deep brown and liquid, watches for my nod;
 He is more patient underneath the rod
 Than I, when God His wise corrections sends.
 He looks love at me, deep as words e'er spake;
 And from me never crumb nor sup will take
 But he wags thanks with his most vocal tail;
 And when some crashing noise wakes all his fear,
 He is content and quiet if I am near,
 Secure that my protection will prevail;
 So, faithful, mindful, thankful, trustful, he
 Tells me what I unto my God should be.

Do, Please, Watch Us Grow!

AN ENTERPRISE of true merit is bound to grow. From Maine to Mexico The Sheldon School is now at work through clubs and individual members. In proof of how it benefits all students take this sample letter—one out of hundreds similar—from the California Optical Co., 205-207 Kearney St., San Francisco:

"We regard the work of the Sheldon School as marking a distinctive epoch in the commercial world. The little class of fourteen of our men who are studying and going through the Course show a marked improvement in sales, amounting in some instances to as much as 100% since their studies began, six months ago. They likewise show a decided improvement in the manner in which they meet and handle our trade. We regard Mr. Sheldon as the distinct benefactor of business men.

Very truly yours,

CALIFORNIA OPTICAL CO.

By Jno. W. Davis, Sec'y and Treas."

The Sheldon School correspondence teaching is as pleasant and inspiring for the solitary student as for a large club. Over 14,000 are now on the roster and the demand for our instruction Course is spreading like wildfire. Employers and managers benefit most of all. Send for our literature and get into the procession.

THE SHELDON SCHOOL
(1648) The Republic, : : : Chicago.